

AN
INTRODUCTION
TO THE
ENGLISH TONGUE;
DESIGNED FOR A
SPELLING BOOK

Suited to all Ages and Capacities of Children:
(Adorned with CUTS)

CONTAINING

A great Number of instructive LESSONS, from the most easy possible, to the hardest; disposed in a Way so facilitating, that Children learn with Pleasure, and are excellently fitted for the Testament, or any other Book.—Large Tables of Words.—Fables.—Extracts from History.—Tables of Arithmetic.—Exercising Questions in Verse.—The Church Catechism.—Scripture Institutes and Examples.—Rules for Good Behaviour.—And other useful Instructions.

The Fifth Edition.

With ADDITIONS and IMPROVEMENTS.

By the Rev. C. MARSHALL,
Vicar of Brixworth, Northamptonshire.

L O N D O N :

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TOMLINSON, Whitechapel; and T. MILLS, Bristol.

Explanation of the FRONTISPIECE.

EDUCATION is represented by a grave, comely Matron. On her right Hand stands a hopeful Child, reading and attending on her wise Instruction. She has in her Hand a Rod, to signify that Correction is sometimes necessary. On her left YOUTH is represented by a young Tree or Shrub, held between the Finger and Thumb, to intimate that Childhood is the Time when the Disposition is most easily bent. The Props, Pruning Shears, and Watering Pot, shew that Youth needs to be supported, governed and cherished.

The Rays from above, shining on the Matron, signify that Heaven looks down with Complacency on her Work : And, the *Genius*, with the Crown of Bays, and Trumpet of Fame, intimate that the Applauses of Men attend on virtuous and useful Learning.

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* * This Work contains a great Deal in a little Compass, and will be found a very useful Question Book, for the Use of Schools ; perfecting the Scholar expeditiously, in all the mercantile and useful Parts of Arithmetic, &c.

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A L S O

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P R E F A C E.

A PREFACE is expected to a Book, and an Author has generally pretty much to say concerning his Performance. Hence, some former Editions of this little Work, had several Pages of Preface; but in the last Edition it was curtailed, in Order to get in some more useful Matter: and, for the same Reason it is now made still shorter.

Indeed, seeing near Twenty Thousand Copies have been sold, and the Book, of course, somewhat known and established, there is the less occasion to say much of the Plan, and wherein it differs from that of other Books of the Kind.

But it seems necessary to say something to those Masters to whom the Book is new.

In general then, the Author would flatter them, that on a fair Trial, their Scholars will proceed in the Use of it, with Ease and Pleasure, and consequently themselves also.—There can be no greater Recommendation to a School-Book than this.

The Spelling Lessons, interspersed among the Reading Lessons, contain those Words which are to be met with therein.—The Design of which is evident.

That Part concerning Stops and Marks; the Poetical Questions; and the Scripture Institutes and Examples, are designed for Talks out of School Hours. The latter, a very proper Employment on Holidays, as they tend to make Youth conversant in the Scriptures, and acquainted with the Faith and Practice of a Christian. Each Task makes about Twelve Lines of Small Hand; so that together with the Title to each, is a proper Portion for a Page of a common Copy-Book. The Verses are to be written out in the Order expressed; and, when they are brought together, the whole will read smoothly in Connection. The Author has endeavoured to throw in as much Moral and Religious Instruction as possible, and in a plain Way; that so, while Children are learning to read, they may, at the same Time, be gathering some of that Knowledge which is necessary to the Salvation of their Souls.

* * * The Imperfections of the Work itself, and the Errors of the Press, will, it is hoped, be candidly passed over.

RULES of Good Behaviour for Youth, by the observing of which, they will please both God and Man :
At Rising.

I. **A**S soon as thou art awake in the Morning, give God thy first Thoughts, by turning thy Mind towards Him, in silent Thanksgivings for his Preservation of thee the Night past, and begging a Continuance of it thro' the Day. As you are rising, you may use David's Words, and say, "I laid me down and slept, and rose up again, for the Lord sustained me." And you may add, "Glory be to the Father, and to the Son, and to the Holy Ghost."

When Dressed.

II. (If Prayers are not to be said with the Family altogether) fall down on your Knees, and devoutly repeat those Prayers you have been taught to say: Remembering that you are in God's Presence; and, that he expects your Heart and Affections will attend your Lips. This done, get yourself clean washed and combed, and go cheerfully about the Business your Parents, or Teacher, shall appoint you.

At School.

III. When you enter the School, make a respectful Bow, to your Teacher, or Teachers. Go directly to your Place, and to your Book. If any Schoolfellow speaks to you, give a civil, short, and quiet Answer, and let no one interrupt you in your Learning. Keep close to your Business, and speak not a Word in the School louder than a whisper, except when you speak to your Teacher, or are repeating your Lesson. If your Master, or a Stranger, speak to you, stand up, and, give a modest Answer.

When School is over,

IV. Don't go hurrying out, as if you was glad you had done with it; for if you wish to be a good Scholar, and a virtuous Youth, you should rather love to be in School, than out of it. In going Home, be sure not to loiter by the way, but go quickly, and quietly, to your Parents, or Friends; and having obtained Leave, then go to play. It is a great Fault for Children to stay to play, before they go Home.

At

At Play,

V. Use no Diversion, that has any Thing of Cruelty in it, as torturing of Flies, &c. If you are of genteel Birth, play at nothing that is esteemed low and vulgar, and make not a bawling Noise when at play. Take Care you use no bad Words, or any other Indecency, and particularly avoid that base Thing a Lye. Be contented with moderate Play; never follow it to Excess, and let it be such Sport as you know your Friends do not dislike.

VI. Be sure you leave your Play soon enough to be at School in Time, or to return Home at the Time you was desired; for Nothing is more to the Credit of a Youth than this. Never quarrel when you are at Play, and, whatever cross Accident may happen, or unfair Usage from your Play-mates, endeavour to keep your Temper. Be civil and obliging to your Play-fellows; and, if any of them shew a wicked, or quarrelsome Disposition, leave them.

At Home.

VII. Let it be your firm Resolve to obey your Parents, tho' it may be sometimes disagreeable to you, and, perhaps hard; because they have a Right to your Obedience, and must mean your Good. Speak with Modesty to them, and in the most obliging Language you can think of. This Way of speaking you should use towards all, but in an especial Manner to your Parents. You can't be too kind to your Brothers and Sisters, and be sure to avoid quarreling with one another. Be very civil, but not too free with the Servants.

VIII. Be always ready some Time before Meals, and see you are clean, and decent in your Person and Apparel. And as you are not to sit down in a slovenly Condition, so neither are you to eat in a slovenly Manner. Sit not down till you are bid; neither be in a Hurry to be served, nor find Fault with what is given you. Be sure you don't appear to be greedy, and take Care that your Mouth is empty when you speak, or drink; and wipe your Lips before drinking.

At Church.

IX. This is the chief Place for the Exercise of Religious Worship; and as you must not fail to attend it,

so neither must you be careless about your Behaviour there. At all Events you must be serious.

You are never out of God's Sight, but you are in a peculiar Manner in his Presence at Church; and it is never to be forgotten by you, that he knows and observes the very Thoughts of your Heart, as well as your Actions. The chief Design of your going to Church, is to Worship God, who made you and provides for you. When you are there, think of God's Goodness and Greatness, and how infinitely valuable His Blessing is.

X. Another Design of your going to Church, is to hear Instruction from the Preacher; whom you are to listen to, and learn all you can from him, with a View to being wise unto Salvation. His Labours are designed to instruct you in God's Word, and God's Will; that by knowing and doing agreeably thereto, you may be happy in this World, and the next. Remember that to shew your Dress, and to stare about you, is no Part of the Design of going to Church, and that this is nothing but the Height of Vanity and Folly.

At going to Bed.

XI. If you have not been joining in Prayer with the Family, you must reverently repeat your Prayers in your Chamber, before you undress. And it will be proper for you to consider, what Faults you have been guilty of in the past Day, that so you may feel a proper Sense of Repentance for the same. The Duty of Repentance is, to be sorry for your Sin, and to forsake it; and nothing is so likely to promote this Duty, as calling to mind every Evening the Errors of the Day. While you are undressing, recollect that your Safety thro' the Night, depends upon God's Protection; and in humble Confidence thereof say, "I will lay me down in Peace, and take my Rest; for it is thou Lord only, that makest me to dwell in safety."

* * * There are very many more Rules of Good Behaviour, which we could not lay down here, for want of Room; but which the well disposed Youth, will learn from his Parents and Teachers, and also from Observation of the Conduct of pious, and well behaved Persons.—The chief of all Things is, to "Fear God and keep his Commandments." *Amen.*



A, B, C, D,
Pray Play mates agree



E, F, G.
Well, so it shall be.



H, I, K, L,
In Peace we will dwell.



M, N, and O
To play let us go.



P, Q, R, S,
Love may we possess.



T, V, and U.
Dear Play-mates adieu.



W, X, Y.
We'll not quarrel or lye.



Z, and &.
But to School at Command.

ct	fi	fi	ff	ffi	ffi	ff
fh	fi	fk	fi	ft	ff	ffi

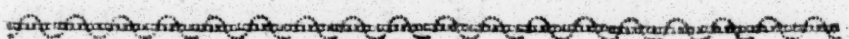
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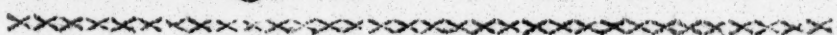
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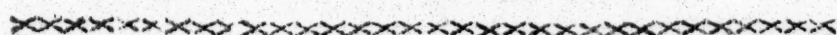
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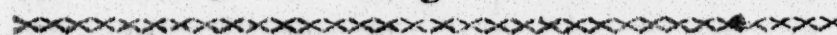
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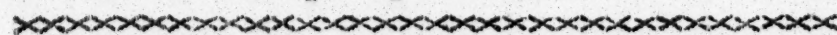
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et si sh sb sk st fl fl fi ff ff fh fh fi æ œ &
& œ æ fh fh fh ff ff fi fl fl st sk sb sh si et

LESSON 1.

ba	be	bi	bo	bu
da	de	di	do	du
	ge	gi		
ja	je	ji	jo	ju
la	le	li	lo	lu
na	ne	ni	no	nu
ra	re	ri	ro	ru
ta	te	ti	to	tu
wa	we	wi	wo	wu
za	ze	zi	zo	zu

LESSON 2.

	ee	ci		
fa	fe	fi	fo	fu
ha	he	hi	ho	hu
ka	ke	ki	ko	ku
ma	me	mi	mo	mu
pa	pe	pi	po	pu
fa	fe	fi	fo	fu
va	ve	vi	vo	vu
ya	ye	yi	yo	yu
*ga	ge	gi	ga	gu

LESSON 3.

ab	eb	ib	ob	ub
ad	ed	id	od	ud
ag	eg	ig	og	ug
ak	ek	ik	ok	uk
am	em	im	om	um
ap	ep	ip	op	up
af	ef	if	of	uf
aw	ew		ow	
ay	ey		oy	
	ea	co	cu	

LESSON 4.

ac	ec	ic	oc	uc
af	ef	if	of	uf
ah			oh	
al	el	il	ol	ul
an	en	in	on	un
ar	er	ir	or	ur
at	et	it	ot	ut
ax	ex	ix	ox	ux
az	ez	iz	oz	uz
co	cu	ca		

LES-

* Hard.

LESSON 5.

bla ble bli blo blu bra bre bri bro bru
cha che chi cho chu cla cle cli clo clu
dra dre dri dro dru dwa dwe dwi

LESSON 6.

fra fre fri fro fru gla gle gli glo glu
gra gre gri gro gru kna kne kni kno knu
pha phe phi pho phu pla ple pli plo plu

LESSON 7.

pra pre pri pro pra qua que qui quo
fce fci fma fme fmi fmo fmu
fna fne fni fno fnu fpa fpe fpi fpo fpu

LESSON 8.

fwa fwe fwi fwo fwu tha the thi tho thu
tra tre tri tro tru twa twe twi two
wha whe whi who wra wre wri wro wru
fca fco fcu fco fcu fca

LESSON 9.

fla	fle	fli	flo	flu	fly
fha	fhe	fhi	fho	fhu	fhy
fta	fte	fti	fto	ftu	fty
fkā	fke	fki	fko	fku	fky
fla	fle	fli	flo	flu	fly

An INTRODUCTION.

Easy Lessons, the Words not exceeding three Letters.

LESSON 10.

ROD, for, him, who, bad, boy, but,
Not, say, the, had, man, pit, fee,
You, ill, son, way, sin, god, law,
His, die, all, fit, joy, can, put, men,

LESSON 11.

A rod is for him who is a bad boy ;
But no rod for a boy who is not bad.
I am not to do, or to say, as bad men do.
A bad man, and a bad boy, go to the pit.

LESSON 12.

If you see a boy do ill, do not you do so.
O my son, go not in the way of sin.
My son, go not in the way of bad men ;
But go in the way of God and his law.

LESSON 13.

To die is the lot of all men, and
All who do sin are not fit for to die.
The way of bad men is the way to the pit ;
But the way of God is the way to all joy.

LESSON 14.

You can not sin in the way of God.
O God, put me in the way of thy law.
The son of God did die for me and all men,
To put us in the way to see God and joy.

LESSON 15.

Aim, add, awe, bid, day, err, tho',
Foe, had, how, lot, lye, man, nay,
One, old, owe, own, pay, rob, say,
Son, thy, vow, vex, wee, yea, yet.

LESSON 16.

Aim to do as the Law of God has bid you.
For God has in it bid you do no Sin.
Put thy Joy in thy God, and in his Law.
Joy is to be had, by him who is not bad.

LESSON 17.

A Rod can be had, for him who is bad.
He is a bad Boy, who does not as he is bid.
You are to do as you are bid, if it is not ill;
But O go not in a bad Way tho' you be bid.

LESSON 18.

Pay you to God and to all Men as is due.
Bad Men vex God, and so go to the Pit.
Vow not to a Lye, it is to add Sin to Sin;
But let thy yea, be yea; and thy nay, nay.

LESSON 19.

No Man can say he has no Sin in him.
Day by Day we do all err and fin, but
O God, let me not err and die in Sin,
For no one has Joy in the Pit of Woe.

LESSON 20.

My Son owe no One Ill, and rob no One.
And vex not an old Man, for it is a Sin.
A bad Boy may say it is Joy to do Ill;
But O, how bad is he, who can joy in Sin.

LESSON 21.

By the Son of God, is the Way to all Joy;
But no One can go to God, but by him.
If I do fin, I am a Foe to to the Son of God;
And I am my own Foe too if I die in Sin.

LES-

LESSON 22.

ct fi fl ff fh fi fk fl ft ff fh &
 ft fh fi fk fi & fb fl fi fh fh ff ct
 fh fi fb fk fl fi fl fh fh fh ft ff & ct

act, ask, fit, fly, off, fix, she, thy, fly.

LESSON 23.

Ace, ark, box, cup, doe, fox, gun, hen,
 Ice, jar, jet, key, lot, mug, nag, owl,
 Pen, ram, fat, toy, urn, war, fib, rib,
 Sop, fig, fix, tar, tin, fir, fit, fie.

LESSON 24.

Age, ant, box, cub, dog, elf, gum, hog,
 Ink, jug, keg, lax, long, mum, rum, oar,
 Paw, rat, set, tun, use, ure, vat, wet,
 Wax, yew, fir, fop, fir, hot, ham, kid,

Eafy Lessons, the Words not exceeding four Letters.

LESSON 25.

Back, down, fear, good, have, hear, help,
 Laws, keep, kept, lain, laid, live,
 Lord, love, lift, must, path, rest,
 Soul safe, said, shew, thee, thou, ways.

LESSON 26.

Shew me thy Way, O Lord, for it is good:
 And so will I not go back to Sin, but live.
 Shew me, O my God, the Path of Life; for
 I love to go in thy Ways, and keep thy Laws.

L E S

LESSON 27.

To the O Lord, do I lift up my Soul.
Day by Day do I cry to Thee; O hear me;
For bad Men have lain in wait for my Soul.
But my Hope is all in thy Son, O my God.

LESSON 28.

Bad Men have said, I have Help in my God,
But as I laid me down to rest, and rose up safe,
It must be Thou, O my God, that kept me so;
I will not fear then what Man can do unto me.

LESSON 29.

Fire, aims, bent, foul, fixt, foes,
Gain, from, gone, Joys, jeer, lead,
Sons, look, muse, next, neat, none,
Sins, fame, shun, long, sure, they,
Time, true, turn, want, wish, wilt, when.

LESSON 30.

Seek the Lord in Time, for you must die.
Look to him now that he is near you.
It's fixt for me and all Men once to die.
When bad Men die, they go to the Pit.
When good Men die they go to the Lord.

LESSON 31.

The Fire of Hell is for the Foes of God,
And they are his Foes who love to do Sin.
The Joys of the next Life are for them
Who do fear God, and walk in his Laws.
Who love to read God's Law, and muse on it.

LES-

LESSON 32.

Oh ye Sons of Men, how long will you sin :
 How long will ye be fond of what is bad.
 Turn from your Sins, for God's Bow is bent,
 If bad Men cry, and do not turn from their Sins,
 The Lord God will not hear or help them.

LESSON. 33.

To keep the Laws of God is great Gain.
 And they who walk in them do not sin.
 Lead me, O Lord, in the Way of thy Law;
 For I wish to do thy Will, and to shun Sin.
 Thy Ways, O God, are most pure and true.

LESSON 34.

Fool, does, flee, hate, hast, hath,
 Lake, dome, hurt, join, like, lyes,
 Mind, make, much, owns, pray, seek,
 Seed, seen, them, then, thine, thou,
 Vice, tush, walk, wife, word, yard.

LESSON 35

O my Son flee from the Path of Vice.
 And seek you the Ways that lead to God.
 Love all Men, and do good to all Men.
 Do to them as you'd have them do to you.
 Be sure that you hate Sin, for God does so.

LESSON 36.

Walk not as a Fool, but a wise Man.
 A Fool may say, Tush, we have no God;
 But a good, or a wise Man, does not say so;
 For he owns a God, and will pray to him;
 He doth love God, and mind to do his Will.

L E S-

LESSON 37.

Keep your Word, tho' it be to your Hurt;
And shun all who tell Lyes and that love Sin.
No Man does love him who will tell a Lye.
God will cast off all them who love to lye.
The Lake of Fire is for them who tell lies.

LESSON 38.

To die will be Gain to us, if we love God.
Make much of them who fear the Lord.
No one hath seen God, tho' God sees all Men.
The Lord will save all good Men from Hurt.
Seek the Lord God, for none else can help you.

LESSON 39.

Book, bear, came, come, deal, deed, done,
Face, each, find, gave, give, hand, heed,
King, know, high, just, kill, land, made,
Moon, most, meek, pass, paid, read, rule.
Star, save, sink, task, take, this, weak.

LESSON 40.

God's Ways are not as the Ways of Men.
The Eye of God sees all that is done by us.
God doth know all we say, and all that we do.
Who is our Lord, save the most high God.
O that we may know him and love him, for
God's Hand will find out all that hate him.

LESSON 41.

The one God made all, and doth rule all.
 Who can we find that is like to our God; for
 By the Word of God our Lord was all made.
 We cannot hide our Mind or Work from God.
 God can give Life to us, or he can take it from us.
 What is Man, O God, that thou dost care for him.

LESSON 42.

All that the Lord hath said will come to pass.
 We must then, O my Son, take heed to his Word.
 Let us do all that he has bid us, and love him.
 God made us all, and his Son died for us all.
 For he doth love us, and he gave his Son for us.
 His Son came down to shew us the Way of Life.

LESSON 43.

To thee, O God, will I pay my Vows;
 O God turn not thou thy Face from me.
 Let us seek God's Help, for vain is Man's.
 My Son, wait thou on God, for he is good.
 Live well, and you will be sure to die well.
 Man's Life is weak and vain, his Days are few.

LESSON 44.

My Son, love God, with all thy Mind and Soul.
 Fear the Lord God all the Days of thy Life.
 Love the King, and give Heed to his Laws.
 Be meek, and hurt no one by Word or Deed.
 Be just and true with all whom you deal with.
 Bear no ill Will, but be you kind to all Men.

LES-

LESSON 45.

Do all that thou hast to do in the Six Days;
For the next Day is God's, and must be his.
In it you are to do no Sort of Work, nor Play.
In Six Days the Lord made the Sun and Moon,
The Stars, the Land, the Sea, and all that in them is.
On God's Day we are to pray and read his Word.

LESSON 46.

Thou must not kill, thou must not tell a Lye.
Thou must not wish for what is not thy own.
Call no one by an ill Name, for it is a Sin.
When you are at Play, use not an ill Word.
Shun you all such Boys who are not good,
For bad Boys are sure to come to an ill End.

Easy Lessons, the Words not exceeding Five Letters.

LESSON 47.

World there thing which front think works
Beast bless gives field stars light guide
Bliss could whose bound knows place where
Note clear watch wrath youth knows fight
Faith trust trump heart sleep guard Christ.

LESSON 48.

God made me and all Men; the World and
all that is in it. There is no good Thing but
God can do, but he can not do that which is
bad. He can kill, or he can give Life, he can
send Wind, Frost, Hail, Rain, or Snow, when
he doth think fit.

LES-

LESSON 49.

The Works of God, shew how good he is : He made all Men to blefs them, and gives Food to the Beast of the Field, the Fowl of the Air, and the Fish of the Sea : He made the Sun, the Moon and the Stars, to give Light. He gave us his Word to guide us to Bliss.

LESSON 50.

Who but a most wise God, could make the World ? None sure but he who is so wise as to do what he doth will, and to whose Will there is no Bound. God is so wise, that he does all that is done in the World, and what will be done in the Time to come.

LESSON 51.

There is no Place where God is not ; the most dark or hid Place, is as clear to him as Noon-day ; so my Son, as God can not but see all that you do, you must bear in Mind that He is at all Times near you, and so, keep from all bad Acts, lest he should turn his Love to Wrath.

LESSON 52.

Think, O Youth, that God knows all you have in your Mind, as well as all that you do ; and for you to wish Ill, is the same in His Sight as to do Ill : Let not then thy Mind be on that which is bad, for tho' Man can not see your Heart or your Mind, yet thy God does, and notes it in his Book.

LES-

LESSON 53.

Earth hates grass green loves takes great
 Night serve those icorn strive loves rouze
 Reins seeks proud shou'd shame false share
 Flesh speak right thine guile grief prate
 Truth learn yearn would which thank shall

LESSON 54.

My Son be thou good, and put thou thy
 Trust in the Lord thy God, for he is nigh to all
 them who call on him; he will hear, love, and
 bless thee; and tho' Men rise up to hurt you,
 yet shall you be safe; tho' they may say of thy
 Soul there is no Help for thee, yet sleep or
 wake, God is thy sure Guard.

LESSON 55.

O my Son, if you are bad, and do not mend
 your Ways, there is no Help for you in your
 God; for he hates Sin, and will be deaf to the
 Cry of bad Men. God says, they shall be cut
 off from the Face of the Earth, they shall be
 cut down like the Grass, and shall have Woe.

LESSON 56.

The Good Man loves to read the Law of the
 Lord, and takes great Care to walk in it; he
 will serve God with Love and Fear, and will muse
 on his Law Day and Night; he will keep out of
 the Way of those who scorn God's Law, and will
 love all those who strive to keep it.

LES-

LESSON 57.

He is the most wise, who is the most good; and to be good, we must walk in the Ways of God, and shun the Ways of the World; for they are false, and lead to Sin and Shame; tho' they may seem to be good, yet they are the Road to Hell, that Place of Woe, where there will be no Rest to the Souls of those who go there.

LESSON 58.

Hear thou, my Son, and be wise, and guide thine Heart in the Way: Be not with them who lye or swear, who love Wine, nor with those who glut them with Flesh, for such shall come to Want. Who hath Woe? Who hath Grief? Who doth prate like a Fool? Yea they who stay long at Wine, they that go to seek mixt Wine.

LESSON 59.

Child didst might death ought short taunt
Judge times proud plead plain least souls
Light wrest words that form'd stars north wind
Souls comes takes bound check knows groan
Earth peace would false mind found cease

LESSON 60.

My Child, mind thou to do the Will of God, and he will bless thee; put thy Trust in him and thank him for his Love to thee; laud his great Name; and love him with all thy Heart, with all thy Mind, with all thy Soul, and with all thy Might: Serve him, and see that you call upon him all the Days of thy Life.

LES-

LESSON 61.

The Man of God's own Heart did so love to read God's Word, and live by his Law, that he did think on them and read them by Day and by Night. He says, I hate all bad Ways, that I may keep thy Word. Oh how I love thy Law, how sweet are thy Words to my Taste. My Hope is in thy Word, I love it more than Gold.

LESSON 62.

Though some of the Word of God is hard, yet most of it is plain, or at least so much of it as we need to know, to teach us what is right and what is wrong. If we wrest God's Word to our own Harm, it is for Want of Faith and Care, for those good Men who wrote the Word, did use no Guile, but plain Words; so that he who runs may read.

LESSON 63.

That which may be known of God is plain; the Sun, the Moon, and all his Works shew his great Name and his Pow'r; he made the Light, the Day is his, and the Night is his: He gave the Sun for a Light by Day, and the Moon and the Stars by Night, the Heat and the Cold, the Winds and Storms; he made them all, and made them not in vain.

LESSON 64.

By what God has made and done, we may learn what he is, and that our Praise is due to Him, and to none else; he made our Souls, and will take Care of them, if we love and fear him: If we mind his Words to do them, we shall have Peace and Joy here, and when Death comes we shall not fear, for he will take us up to Bliss, where he is.

LES-

Easy Lessons, the Words not exceeding Six Letters.

LESSON 65.

Y. Q. T. R. a b d e f h n s u v w x
 A fi fl ff fh fl fb fh fi ft fl ff fi ft E
 ff sb fh ff ft et ff fi E fh sh fi fl fl
 Christ change hearts grieve praise realms
 Spring strive thanks things throne though

LESSON 66.

God can not die, or change from what he is, no Time or Place can bound him; nor is there that which can check his Might: He is most pure, and most wise: He is most good, and most great. God knows all that is done in the World: He is Love; he is Bliss; he is Truth; he is just: He hates them who sin, and loves the Good.

LESSON 67.

Christ is the Son of God; He left his Throne and came down to Earth, to save us from Wrath to come: He is the Day-Spring from on High, the Prince of Life and Peace. He is the true Light to guide all good Men to Bliss. If we live well, and have Faith in Christ, he will give us the Light of Life, and we shall live with him in the Realms of Bliss.

LES

LESSON 68.

If we would save our Souls, we must use all Means to shun Sin and to live a good Life; to this End we must watch, and pray for the Grace of our Lord Christ; that the False one, the World, or the Flesh, may not tempt us to bad Acts, but that we may give Thanks for all Things, and for all Men, and grow rich in Faith and in good Works.

LESSON 69.

Good Men pray at least twice a Day, they draw their Minds from the World and lift them up to God; they own their Sins to him, and beg that he will spare them: They pray for all Men, and praise the Lord for the great Things he hath done for them: They pray for Grace, for Faith, or what else they stand in need of, and God doth grant them.

LESSON 70.

Thus saith the Lord; If those who bear my Name, shall make low their Minds, and pray, and seek my Face, and turn from their bad Ways; then will I hear them from my Throne, and pass by their Sins. The Lord is nigh to all them that call on him; to all that call on him in Truth. Seek then the Lord while he may be found, and call on him while he is near.

LESSON 71.

You do not please God, if you doubt that he is, and that what he hath said in his word, is true. If we have not Faith, and do not strive to know the Ways of God, we err in our Hearts to the Loss of our Souls; and we shall grieve the Lord, who would have all Men to come to him, though he hath sworn in his Wrath, that without Faith we shall not come to his Rest.

LESSON 72.

Ask and ye shall have; seek and ye shall find. Be not full of Care; but in all Things make known your Wants to God, with Faith and a meek Mind; and the Peace of God shall keep your Hearts and Minds, thro' Christ his Son. Cease not to pray; but watch in the same with Praise. Call on the Lord, who loves all those who do Good, and doth judge all Men by their Works.

LESSON 73.

Each Child of God must quit the Poms of the World. Love not the World, nor the Things that are in the World. If any Man love the World, the Love of God is not in him; for all that is in the World, the Lust of the Flesh, and the Lust of the Eye, and the Pride of Life, are not of God but are of the World. The World and the Lust of it doth pass away; but he that doth the Will of God shall live.

LES-

Lessons containing the longest Monosyllables.

LESSON 74.

School whilst smooth death nought course
Cinque chaise health fledge fought praise
Throat trudge wealth wright stones stanch
Scroll scrape strove swinge swathe spruce
Draught through breathe wrought draught

LESSON 75.

Stretch fraught stealth strange brought
Thought breathe freight flounce wreath
Spright squelch scratch squeeze sheath
Scourge sleight springe screech trounce
Strength straight brought thought

LESSON 76.

He that takes a Draught of Sin shall smart.
Let your Heart be fraught with what is good.
Through Christ, Life is wrought out for us.
Sin seems smooth; but Death is its End.
Take Nought by Stealth; for it is a Crime.
When you are sent, go straight to School.
Play not with strange boys; but shun them.

LESSON 77.

O Lord, thy Thoughts are not as our Thoughts.
The Strength of the Lord is with a good Man.
Through God we breathe, and have our Life.
God hath wrought great Things on the Earth.
'Tis God that sends us the Rain and the Drought
Stretch out thy Hands to God at Morn and Night.
Whilst in Youth, let thy Tongue praise God.
O love the Lord, he is thy Health and Wealth.

Long Monosyllables, that have not occurred in the foregoing Lessons.

78	79	80	81	82
Blanch	drench	plough	flough	stript
blithe	Eighth	plight	fleeve	strode
bought	Fierce	plunge	flight	switch
bounce	flaunt	prance	fnatch	Taught
branch	fleece	priest	fsmoothe	thatch
bridge	flitch	preach	fought	thirst
breath	flinch	pounce	found	thrust
breast	fourth	Quaint	fpunge	thrift
broach	fringe	qualms	fpouse	throng
bruise	freeze	Scribe	fpout	thrice
breech	friend	scorch	fpleen	thrive
breeze	fright	scheme	spread	threat
Caught	french	sconce	squint	thieve
church	Grease	scarce	squeak	thrash
chance	groove	scrape	squash	thrown
chaste	ground	scream	square	thresh
choice	grudge	screen	squire	thyme
cheese	hearth	scream	squawl	trough
choofe	height	search	stanch	trudge
cleave	Knight	seethe	strand	trumps
cleane	knives	shroud	strain	tongue
clinch	League	shield	starve	twinge
cringe	Naught	shread	string	twelve
crouch	nought	shrine	strike	Weight
crease	Paunch	sketch	stride	wharfs
cruise	pierce	flaunt	strife	whence
crutch	phrase	flight	strapt	whore
Dearth	pledge	fledge	struck	wolves
drudge	plague	flouch	stream	wretch

Lessons

Lessons, *the Words not exceeding two Syllables.*

LESSON 83.

Bre-thren	coun-sels	cri-eth	con-course
Fa-ther	ha-teth	heark-en	know-ledge
Learn-ing	mo-ther	ly-ing	fin-ners
Scor-ners	up-right	wis-dom	wick-ed
Ad-vice	a-mong	at-tain	a-bide
Con-sent	de-light	en-tice	in-crease
Re-proof	re-frain	for-sake	with-out
Sub-stance	say-ing	sim-ple	scorn-ing

LESSON 84.

My Son, hear thou the Advice of thy Father, and forsake not the Law of thy Mother. If Sinners entice thee, consent thou not; walk not thou in the Way with them; refrain thy Foot from their Path; for their Feet run to Evil. The Lord hateth a proud Look and a lying Tongue; the Heart that hath wicked Thoughts; and him who soweth Discord among Brethren.

LESSON 85.

A wise man will hear, and will increase Learning: He shall attain unto wise Counsels, and abide with the Upright. Wisdom crieth without, in the chief Place of Concourse, saying; How long ye simple Ones will ye love Folly? And the Scorners delight in their Scorning, and Fools hate Knowledge? Turn you at my Reproof, and be wise; hearken unto me, and ye shall enjoy Peace.

LES-

LESSON 86.

Af-ter	buck-ler	com-fort	com-eth
Cri-est	ev-ry	fa-vour	judg-ment
Keep-eth	lay-eth	lift-est	mer-cy
Mor-row	neigh-bour	pow-er	pru-dence
Sil-ver	search-est	seek-est	ta-ble
Trea-sures	un-to	up-right	a-bout
A-gain	ap-ply	ex-ceed	com-mands
For-get	in-cline	pre-serves	re-ceive

LESSON 87.

My Son, If thou wilt receive my Words and hide my Commands with thee, so that thou incline thine Ear unto Wisdom, and apply thine Heart to Knowledge; if thou criest after Wisdom, and liftest up thy voice for Knowledge; if thou seekest her as Silver, and searchest for her as hid Treasures, then shall thou know the Fear of the Lord, and find the Knowledge of God; which exceeds all Things.

LESSON 88.

The Lord giveth Wisdom; out of his Mouth cometh Knowledge; he layeth up sound Wisdom for the Just; he is a Buckler to them who walk upright: He keepeth the Paths of Judgment, and preserves the Way of his Saints. When you have sought Wisdom and found her, then shall you know right Judgment; yea, ev'ry good Path: Knowledge will comfort thy Soul, and Prudence shall preserve thee.

LES

LESSON 89.

My Son, Forget not my Law, but let thine Heart keep my Commands; for Length of Days and long Life shall they add to thee. Let not Mercy and Truth forsake thee; bind them about thy Neck, write them upon the Table of thine Heart. With-hold not Good when it is in the Power of thine Hand to do it: Say not unto thy Neighbour, Go, and come again, and To-morrow I will give thee, when thou hast it by thee; so shalt thou find Favour with God and Man.

LESSON 90.

E-vil	fa-mish	fil-led	find-eth
Fa-vour	hap-py	ho-nour	li-est
Ma-ny	nei-ther	plen-ty	press-es
Run-nest	suf-fer	stum-ble	sud-den
Say-ing	safe-ly	straight-en'd	fin-neth
Trou-ble	wick-ed	a-fraid	con-fess
De-part	di-rect	ex-alt	in-crease
Ob-tain	pre-serve	pro-mote	pro-tect

LESSON 91.

My Son, Trust in the Lord with all thine Heart, and lean not to thine own Will; in all thy Ways confess God, and he will direct thy Paths. Be not wise in thine own Eyes; fear the Lord, and depart from Evil. The Lord will not suffer the Soul of the good Man to famish. Honour the Lord with thy Substance, and with the First-fruits of all thine Increase, so shall thy Barns be filled with Plenty, and thy Presses shall burst out with Wine: Thou shalt be happy.

LES

LESSON 92.

My Son, Keep sound Wisdom and Prudence ; let them not depart from thine Eyes ; so shall they be Life to thy Soul, and Grace to thy Neck ; then shalt thou walk in thy Way safely, and thy Foot shall not stumble : When thou liest down thou shalt not be afraid ; yea, thou shalt lie down and thy Sleep shall be sweet. Be not afraid of sudden Fear, neither when the Trouble of the Wicked cometh ; for the Lord will be thy Friend, and shall keep thee safe.

LESSON 93.

Hear, O my Son, and receive my Sayings, and the Years of thy Life shall be many. The Ways of Wisdom are the right Paths : Go thou in her Ways, and thy Steps shall not be straighten'd ; and when thou runnest, thou shalt not stumble. Take fast hold on Wisdom, let her not go ; keep her, for she is thy Life ; forsake her not, and she shall preserve thee ; love her, and she shall keep thee ; exalt her, and she shall promote thee : Wisdom shall bring thee to great Honour.

LESSON 94.

Ba-lance	dark-ness	en-ter	frow-ward
First-ling	giv-eth	hate-ful	is-sues
Jus-tice	mis-chief	migh-ty	or-phans
Per-fect	pleas-ing	pon-der	stum-ble
Rich-es	shin-ing	shineth	sure-ly
Slug-gard	slum-ber	sleep-eth	ga"thers
A-way	a-void	be-comes	at-tend
De-light	ex-cept	in-crease	op-press
Re-wards	re-move	un-less	who-so

LES-

LESSON 95.

My Son, Enter not into the Path of the Wicked, and go not into the Way of evil Men; avoid it, pass not by it, turn from it, and pass away; for they sleep not except they have done Mischief, and their Sleep is taken away, unless they cause some to fall. The Way of the Wicked is as Darkness; they know not at what they stumble; but the Path of the Just is as the shining Light, that shineth more and more unto the Perfect Day.

LESSON 96.

My Son, Attend to my Words, incline thine Ear unto my Sayings; let them not depart from thine Eyes, keep them in the Midst of thine Heart; for they are Life to those that find them. Keep thy Heart with all Care; for out of it are the Issues of Life and Death. Put away from thee a froward Mouth, and preverse Lips. Ponder the Paths of thy Feet, and let thy Ways be sure; turn not to the right Hand, nor to the left: remove thy Foot from all Evil.

LESSON 97.

A false Balance is hateful to the Lord; but a just Weight is his Delight. Whoso rewards Evil for Good, Evil shall not depart from his House. He that shall oppress the Poor to encrease his Riches, and he that giveth to the Rich, shall surely come to Want. To do Justice and Judgment, is more pleasing to God than to offer the Firstlings of our Flocks. Remove not the old Land-mark, and enter not into the Fields of the Orphan, for their God is mighty.

LES-

LESSON 98.

Bel-ly	bleff-ing	bleff-eth	cast-eth
Com-ing	cov-ers	dwell-ing	cat-eth
Deal-eth	har-vest	cauf-eth	fold-ing
Fol-ly	fa-mish	fill-ing	go-ing
Keep-er	know-eth	li-est	mov-ed
O-pens	or-der	rea-son	re-ward
Safe-ly	stum-ble	sud-den	fuf-fer
Sub-stance	fore-ly	trouble	wan-der
A-rise	dis-cerns	in-crease	en-force

LESSON 99.

Who is a wise Man? And who knoweth the Reason of a Thing? If we think we are wise, and fear not God, we err. A wise Man's Heart discerns both Time and Judgment; but a Fool wanders he knows not where; having no Delight in Knowledge. A wise Man is strong; yea, a Man of Knowledge shall increase strength. Wisdom is too high for a Fool; he opens not his Mouth but in Folly. In the Lips of them that love Knowledge, Wisdom is found; but a Rod is for the Back of a Fool.

LESSON 100.

Go to the Ant thou Sluggard, think on her Ways and be wise; which having no Guide or Ruler, provides her meat in the Summer, and gathers her Food in the Harvest. How long wilt thou sleep, O Sluggard? When wilt thou arise out of thy Sleep? Yet a little Sleep, a little more Slumber, a little folding of the Hands to Sleep. He becomes poor that dealeth with a slack Hand. He that gathers in Summer, is a wise Son; but he that sleepeth in Harvest, is a Son that causeth Shame.

LESSON 101.

My Son, keep sound Wisdom and Prudence, let them not depart from thine Eyes, so shall they be Life to thy Soul and Grace to thy Neck: then shalt thou walk in thy Way safely, and thy Foot shall not stumble, when thou liest down thou shalt not be afraid; yea, thou shalt lie down and thy Sleep shall be sweet. Be not afraid of sudden Fear, neither when the Trouble of the Wicked cometh, for the Lord is thy Keeper; he shall preserve thy going out and thy coming in.

LESSON 102.

The Lord will not suffer the Soul of the good Man to famish; but he casteth away the Substance of the Wicked. Blessings are upon the Head of the Just; but shame covers the Mouth of the Wicked, and their Name shall not. He that walketh in the Ways of Wisdom, walketh surely; but the Wicked perish in their Paths. The Tongue of the Just, is as choice Silver; but the Heart of the Wicked is little worth. Wise Men lay up Knowledge as choice Treasure.

LESSON 103.

The Steps of a good Man are ordered by the Lord, and he delights in his Way. The Lord will not suffer the Soul of the Just to famish, but he casteth away the Substance of the Wicked. The good Man eateth to the filling of his Soul, but the Belly of the Wicked shall want. When a Man's Ways please the Lord, he maketh even his Foes to be at Peace with him, and surely he will not be moved for ever. The Lord blesteth the Dwelling of the Just; they shall have Glory, but Shame shall be the Reward of Fools.

Lessons, *the Words not exceeding three Syllables.*

LESSON 104.

Ex-cel-lent	e"qui-ty	ho-nest-ty
Mer-chan-dize	mul-ti-ply'd	naugh-ti-ness
Plea"fant-ness	pre"ci-ous	pe"rish-eth
Righ-te-ous	up-right-ly	Va"ni-ty
Wick-ed-ness	com-par-ed	de-ceiv-ed
De-vi-ces	de-ceit-ful	ex-alt-ed
Ob-tain-eth	re-mov-ed	trans-gress-ors
Per-verse-ness	so-ver-thrown	un-der-stand

LESSON 105.

Happy is the Man that findeth Wisdom, and the Man that getteth Knowledge; for the Merchandize of it is better than the Merchandize of Silver, and the Gain thereof than fine Gold. Wisdom is more precious than Rubies, and all the Things that thou canst desire, are not to be compared to her: Length of Days is in her right Hand, and in her left, Riches and Honour. Her Ways are Ways of Pleasantness, and all her Paths are Peace: Happy is he who retaineth her.

LESSON 106.

My Son, be not thou deceived with Vanity: but give Ear to the Voice of Wisdom; for she speaketh of excellent Things. Her Words are true, and Wickedness is hateful to her. She putteth forth her Voice to the simple Ones, that they may understand her Ways, which are plain, and right, to them that love Knowledge. Pleasure is deceitful, and Vanity passeth away as a Shadow; but by Wisdom are our Years multiply'd. The Wise shall endure for ever.

LES-

LESSON 107.

The Honesty of the Upright, shall guide them; but the Perverseness of Transgressors shall destroy them. The Justness of the Perfect shall direct his Way; but the Wicked shall fall by his own Wickedness. The Equity of the Upright, shall deliver them; but Transgressors shall be taken in their own Naughtiness. When the wicked Man dieth, his Hope perisheth; but the Hope of the Just shall not be removed. By the Blessing of the Upright, the City is exalted; but it is overthrown by the Mouth of the Wicked.

LESSON 108.

A good Man obtaineth Favour of the Lord; but a Man of Wicked Devices, will he condemn. The Thoughts of the Righteous are Truth; but the Counsels of the Wicked are Deceit. The Wicked are overthrown, and are not; but the House of the Righteous shall stand. The Wicked is snared by his own Lips; but the Just shall come out of Trouble. He that walketh uprightly, walketh surely. There shall no Evil happen to the Just; but to the Wicked is Mischief.

LESSON 109.

Bro ^o ther-ly	co ^o ver-eth	e ^o ve-ry
E ^o ne-mies	fer-vent-ly	heark-en-eth
Pon-der-eth	u-ni ty	² ac-cord-ing
A-no ^o ther	af-flict-ed	be-gin-ning
Con-vin-ced	de-part-eth	de-spi-seth
De-fi-reth	e-sta ^o blish'd	per-ceiv-est
Pre-serv-eth	pre-fer ing	trans-la-ted
Trans-gress-ors	tor-ment-ed	un-faith-ful

An INTRODUCTION

LESSON 110.

In the Mouth of the Foolish, is a Rod of Pride ; but the Lips of the Wise shall preserve them. Go from the Presence of a foolish Man, when thou perceivest not in him the Lips of Knowledge. The Wisdom of the Prudent, is to understand his Way ; but the Folly of Fools is Deceit. Fools make a mock at Sin, and it is Sport to them to do Mischief. A Fool's wrath is presently known ; but a prudent man covereth his Shame. A prudent Man dealeth with Knowledge.

LESSON 111.

The Way of a Fool is right in his own Eyes ; but he that hearkeneth unto Counsel is wise. Most Men will proclaim every one his own Goodness ; but a faithful Man who can find ? Who can say I have made my Heart clean, I am pure from my Sin. Every Way of a Man is right in his own Eyes ; but the Lord pondereth the Hearts, and will reward accordingly. Seest thou a Man wise in his own Conceit, there is more Hope of a Fool than of him.

LESSON 112.

Humble yourself in the Sight of God, and he shall lift you up. Commit thy Works unto the Lord, and thy Thoughts shall be establish'd. Put thy Trust in the Lord ; for he is our Refuge and Strength, a very present Help in Trouble. He that seeks the Lord shall find Good ; and whoso trusteth in him, happy is he. The Name of the Lord is a strong Tower ; the Righteous run into it and are safe. The Eye of the Lord is on the Just ; he will deliver them from Death.

L E S-

LESSON 113.

Be kind to one another, with brotherly Love. Love as Brethren. For this is the Message that you heard from the Beginning, that we should Love one another. He who loveth God, loveth his Brother. If a Man say, I love God, and hateth his Brother, he is a Liar; for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen. I say unto you, said Christ, Love your Enemies. Do good to them which hate you. Bless, but curse not.

LESSON 114.

He that is void of Wisdom, despiseth his Neighbour; but a Man of Judgment holdeth his Peace. He that despiseth his Neighbour, sinneth; but he that hath Mercy on the Poor, happy is he. The Soul of the Wicked desireth Evil: His Neighbour findeth no Favour in his Eyes. Better is a Neighbour that is near; than a Brother that is far off. Say not unto thy Neighbour; Go, and come again, and To-morrow I will give thee, when thou hast it by thee.

LESSON 115.

If ye fulfill the royal Law according to the Scripture, Thou shalt love thy Neighbour as thyself; ye do well: But if ye have Respect to Persons ye commit Sin, and are convinced of the Law as Transgressors. See that you love one another with a pure Heart, fervently; and behold, how good and pleasant a Thing it is, for Brethren to dwell together in Unity. Be kindly affected one towards another with brotherly Love; in Honour preferring one another. Love worketh no Ill to his Neighbour.

LESSON 116.

Bu'lli-ness	coun-sel-lor	con-fi-dence
De'sti-tute	du-ti-ful	e'ne-my
Fla-te-ry	ho'nour-ed	o'ther-weise
Pur-po-ses	po'ver-ty	qui-et-ness
Sa-cri-fice	se-cret-ly	ad-vi-sed
Com-mand-ments	dis-pu-tings	de-ceit-ful
De-fer-red	en'dea-vour	im-per-feet
Re-prov-er	re-su-seth	re-gard-eth

LESSON 117.

Better is a Dinner of Herbs where Love is, than a stalled Ox and Hatred therewith. Hatred stirreth up Strife; but Love covereth many Sins. Better is a dry Morsel, and Quietness therewith; than a House full of Sacrifice with Strife. Let us avoid perverse Disputings with those who are of corrupt Minds, and destitute of the Truth; and endeavour to follow after the Things which make for Peace; shewing all Meekness unto all Men. Study to be quiet, and to do your own Business.

LESSON 118.

A true Friend loveth at all Times: Having a Heart free from Deceit, he is the Counsellor of Peace and Joy. A Man that hath Friends must shew himself friendly. Ointment and Perfume rejoyce the Heart; so doth the Sweetness of a Man's Friend by hearty Counsel. Thine own Friend, and thy Father's Friend, forsake not; for better is a Friend that is near, than a Brother that is far off. Faithful are the Wounds of a Friend; but the Kisses of an Enemy are deceitful.

LES-

LESSON 119.

My Son; Chuse not a Friend that is given to Flattery; for open Rebuke is better than secret Shame. Let thy Friend be a prudent Man; for a prudent Man foreseeth Evil. Let him be faithful; for a faithful Man shall abound with Blessings. Meddle not with them that are given to change. Make no Friendship with an angry Man; lest thou learn his Ways, and get a snare to thy Soul. Confidence in an unfaithful Friend in Time of Trouble, is like a broken Tooth, and a Foot out of Joint.

LESSON 120.

Tell thy Friend of his Faults secretly; and endeavour to make thy Counsel sweet. A Word of Advice fitly spoken, is like Apples of Gold in Pictures of Silver. As an Ear-ring of Gold, and an Ornament of fine Gold; so is a wise Reprover on a dutiful Ear. Without Counsel, Purposes are defeated; but with the well-advised is Wisdom. Poverty and Shame shall be to him that refuseth Advice; but he that regardeth it shall be honoured.

LESSON 121.

As the Friendship of Man cannot be otherwise than imperfect; let us "Dare to be wise," and put our Confidence in God. A righteous Friendship between Men, is both useful and lovely; but it is better to trust in the Lord, than to put Confidence in a Prince. My Son, seek thou the Friendship of the Lord, by keeping his Commandment. Delight thyself in the Lord, and he shall give thee the Desires of thine Heart; and with David you may say, The Lord is on my Side, I will not fear what Man can do to me.

LES-

Lessons of four Syllables, and upwards.

Containing all the Words of four, five, and six Syllables, in the whole Books of St. Matthew's (except the first Chapter) and St. Mark's Gospel.

LESSON 122.

Accented on the first Syllable.

A'la-ba''ster	glo-ri-fied	cru-ci-fi-ed
Co''vet-ouf-ness	co' ve-nant-ed	di'li-gent-ly
A''lex-an-der	ho''nor-a-ble	just-i-fi-ed
Righ-te-ouf-ness	mi''ser-a-able	per-se-cu-ted
Te''sti-mo-ny	pro''phe-fi-ed	que''sti-on-ed
que''sti-on-ing	mi''ni-ster-ed	re''con-ci-led
fanc-ti-fi-eth	so''li-ta-ry	pro-fit-a-ble
Ta-ber-na-cles	to-le-ra-ble	ve-he-ment-ly

LESSON 123.

Alabaster	glorified	crucified
Covetousness	covenanted	diligently
Alexander	honorable	justified
Righteousness	miserable	persecuted
Testimony	prophefied	questioned
questioning	ministered	reconciled
sanctifieth	solitary	profitable
Tabernacles	tolerable	vehemently

LESSON 124.

Accented on the second Syllable.

A-dul-te-ry	a-sto'nish-ed	Au-tho"ri-ty
A-dul-te-ries	a-dul-te-rous	A-bi"li-ty
A-bi-a-thar	a-sto'nish-ment	Af-flic-ti-on
Bar-tho"lo-mew	Ca-per-na-um	con-fi"der-est
Cen-tu-ri-on	Com-pas-si-on	Com-pa"ri-son
Cre-a-ti-on	con-ve-ni-ent	De-ca"po-lis
De-ceit-ful-ness	de-spite-ful-ly	Do-mi"ni-on
Dam-na-ti-on	de-li"ver-ed	de-li"ver-est

LESSON 125.

Adultery	astonished	Authority
Adulteries	adulterous	Ability
Abiathar	astonishment	Affliction
Bartholomew	Capernaum	confidereſt
Centurion	Compaſſion	Compariſon
Creation	convenient	Decapolis
Deceitfulneſs	deſpitefully	Dominion
Damnation	delivered	delivereſt

LESSON 126.

Ex-tor-ti-on	e-ſta"bliſh-ed	ex-ceed-ing-ly
E-van-g-e-liſt	Found-a-ti-on	Ge-ne"fa-ret
He-ro-di-ans	im-me-di-ate	im-poſſi-ble
In-firm-i-ties	Im-pe"di-ment	If-ca"ri-ot
Je-ru-fa-lem	in-ter-pret-ed	la-ſci"vi-ous
Me-mo-ri-al	Phy-fi"ci-an	Phy-lac-te-ries
Pos-ſeſſ-i-ons	Pre-to-ri-um	re-mem-ber-eſt
Re-miſſ-i-on	Sa-bac-tha-ni	ſuf-fi-ci-ent

LESSON 127.

Extortion	established	exceedingly
Evangelist	Foundation	Genesaret
Herodians	immediate	impossible
Infirmities	Impediment	Iscariot
Jerusalem	interpreted	lascivious
Memorial	Physician	Phylacteries
Possessions	Pretorum	rememberest
Remission	Sabaſthani	sufficient

LESSON 128.

Accent on the second Syllable, till marked with a 3.

Sa-ma ³ ri-tans	Sa-la-thi-el	Temp-ta-ti-ons
Tra-di ³ ti-on	In-he ³ ri-tance	In-i ³ qui-ty
Un-cer-tain-ty	un-co ³ ver-ed	un-lea ³ ven-ed
³ Ar-che-la-us	Ba-ra-chi-as	Bar-te-me-us
Dal-ma-nu-tha	e ³ ver-last-ing	In-ter-cess-or
Je ³ re-mi-as	not-with-stand-ing	un-der-stand-eth
What-so-e ³ ver	when-so-e ³ ver	where-so-e ³ ver
Who-so-e ³ ver	whom-so-e ³ ver	Za ³ cha-ri-as

LESSON 129.

Samaritans	Salathiel	Temptations
Tradition	Inheritance	Iniquity
Uncertainty	uncovered	unleavened
³ Archelaus	Barachias	Bartemeus
Dalmanutha	everlasting	Intercessor
Jeremias	notwithstanding	understandeth
Whatsoever	whensoever	wheresoever
Whosoever	whomsoever	Zacharias

Lessons

Lessons, containing all the long Words which occur
in the following Fables.

LESSON 130.

Absolutely	competency	generally
Ingnominy	melancholy	necessary
Ordinary	qualified	rationally
Satisfied	² admonishes	apologies
Attention	behaviour	continued
Connections	companions	complacency
Conditions	contemptable	correction
Depravity	detection	determined

LESSON 131.

Discouraging	effeminate	erroneous
Experience	extirpated	eternally
Humanity	humility	incapable
Instruction	integrity	necessities
Occasions	particular	permission
Pernicious	precarious	religious
Superiors	³ apprehended	recommending
Unbecoming	universal	⁴ nevertheless

LESSON 132.

² Accompanied	inevitable	particularly
³ Application	affectation	approbation
Compositions	christianity	disposition
Dispensations	ethiopian	education
Inexperience	inconvenience	individual
Repetitions	revelation	resignation
Situations	⁴ consideration	impossibilities
Imaginations	qualifications	ratification.

The

The PEACOCK *and the* CRANE.*Against Pride in general, and Pride of Dress in particular.**The* F A B L E.

133. *The Peacock and Crane* meeting together by Chance, the former erected his Tail, to shew his fine Feathers, and looked with Disdain on the Crane, because she had not such beautiful Feathers about her : But the *Crane* resolving to mortify his Insolence, said, That *Peacocks* indeed were very fine Birds, if *Feathers* could make them so, and that for his Part, he thought it a much nobler Thing to be able to rise above the Clouds, than to strut about upon the Ground, and be gazed at by Children.

to the ENGLISH TONGUE.

The INSTRUCTION.

134. *Pride* is the Root of all the Evil in the World: It is the most predominant of all the Passions, and it is that, which of all others, Parents and Instructors should labour to keep low. It is well said, "That *Pride* was not made for Man," and the Power and Turpitude of it is well expressed by one of our Poets:

*To shew the Strength and Infamy of Pride,
By all 'tis followed, and by all deny'd.*

Yet by the Conduct of most Parents we should suppose, that it is the least and most harmless of all Passions; for in general we find them cherishing it in their Offspring.---God resisteth the Proud, but giveth Grace to the Humble. Jam. iv. 6.

The INSTRUCTION continued.

135. But it is the *Pride* of Dress which is particularly pointed at in this Fable, and it is this Species of Vanity that Parents are most apt to cultivate, instead of rooting up.

The Youth who wishes to possess true Wisdom will not think a fine Outside of any real Value. It cannot recommend him to the discerning Few, nor will it procure any true Satisfaction of Mind. These great Points must be effected by storing the Mind with rational and virtuous Sentiments, and a behaviour which speaks Complacence and Humility.---Every one who is proud in Heart is an Abomination to the LORD; for a high Look and a proud Heart is Sin. Prov. xvi. 5.---xxi. 4.

The

The SHEPHERD BOY.*Against* LYING.*The* F A B L E.

136. A Boy who kept Sheep on a Common, when any Men were at Work in the adjoining Fields, would often cry out, *The Wolf, the Wolf*. By this Means the Husbandmen generally left their Work to help him to drive away the *Wolf*; but finding themselves deluded by a false Cry, resolved for the future to take no Notice of the Alarm. At length the *Wolf* really came, and the Boy cried out lustily, but no Heed was paid to him; so the *Wolf* made sad Havock among the Sheep indeed.

The INSTRUCTION.

137. He who has been detected in telling Lies, besides the Ignominy and Reproach of it, is sure to incur

incur this Mischief, that he would scarce be able to get any one to believe him again as long as he lives. Now this single Consideration, one would think, is enough to deter any one from practising this Crime; for however true any Thing may be that he says, or how much soever he may wish to be believed, yet he will hardly get any Credit from those who know him; and who will care to have any Connections or Dealings with him?—*Deceive not with thy Lips, for he that speaketh Lies shall not escape.* Prov. xxiv. 28.—xix. 5.

The INSTRUCTION continued.

138. There are those who pretend to talk of *innocent Lies*, as if the same Thing could be both good and evil at the same Time. But these are Deceivers, who would explain away every Thing which crosses their Humour or Interest; and against whom God has denounced, *Woe be to them who call Evil Good, and Good Evil.*

The most harmless Lies cannot be told but on the Principle of doing Evil, that Good may come; which we have no Warrant for in the Holy Scriptures. Every Departure from moral Truth, when known, is *Sin*; but all Lying is such a Departure; therefore *all Lying is Sin.* St. John says, *No Lie is of the Truth.*—*ALL Liars shall have their Part in the Lake which burneth with Fire and Brimstone.* Rev. xxi. 8.

The LION *and the* GOAT.*Concerning* ADVICE.*The* F A B L E.

139 The Lion seeing a Goat upon a steep craggy Rock, where he could not come at him, asked, what Delight he could take to skip from one Precipice to another all Day, and so venture the breaking of his Neck every Moment: I wonder, says he, you don't come down and feed on the Plain here: Why, replies the Goat, the Grass below is very good; but to tell the Truth, I think you have some Design on me, and I really don't care to venture my Person where you are.

140. There is nothing more certain, than that the Inexperience of young People requires that they

they should follow Advice, rather than their own Imaginations; for those conceited headstrong Youth, who are determined to have their own Way, we find ever running into Mischiefs and Mistakes.

But it is highly necessary to consider *who* it is that advises, before the Advice be followed, because the Adviser may have some *bye Ends* to serve; so that if we have any Reason to suspect the Character or Integrity of the Person, we should at least suspend, if not reject, the Counsel, however plausible it may seem.—*When he speaketh fair believe him not, for the Wicked worketh a deceitful Work.* Prov. xxvi. 25.—xi. 18.

The INSTRUCTION *continued.*

141. The Fable of the *Schoolmaster* and his *Scholar* points out *who* is most proper to give Youth Advice: But we ought to pay great Respect to the Advice of those who have *proved* themselves our Friends, and we may venture to follow their Counsel, who are known to be Persons of *Sense* and *Virtue*. But if we need Advice in any Thing of a *moral* and *religious* Nature, let us consult those faithful Monitors, CONSCIENCE and the WORD OF GOD; and if we are still in doubt, Prayer may ease our Minds, and God will, if he sees fit, enlighten our Darknefs.—*The Lord giveth Wisdom, out of his Mouth cometh Knowledge and Understanding.* Prov. ii. 6.

The BLACKMOOR.

Against our opposing NATURE.

The F A B L E.

142 A certain Man purchased a *Blackmoor*, and was so simple as to think that the Colour of his Skin was only Dirt, which he had contracted for Want of Care under his former Master ; so he ordered him to be put into a Tub and scour-ed. Finding Soap and Water would not do, he was at a great Expence in purchasing Compositions for compleating his Design ; but after rubbing and scouring the poor Fellow a long Time, it was obliged to be given up ; and all the *Master* got by it was, that the poor *Black* caught cold and died.

The INSTRUCTION.

143. Many People attempt Impossibilities for want of considering the *Nature* of Things; for ... palpable a Blunder as this Man in the *Fable* committed, there are those who are guilty of as great Mistakes.

We have frequent Instances of Attempts to raise Graces and Qualifications from the Mind or Body, of which neither is capable. How often do Parents betray an Ignorance like that of expecting to wash a Blackmoor white, in putting their Children to Branches of Learning and Professions, not adapted to their Genius? They should consult Nature, not Fashion and their own Humour. *Can the Etbiopian change his Skin, or the Leopard his Spots?* Jer. xiii. 23.

The INSTRUCTION continued.

144. The Moral of this Fable will bear to be extended to, and levelled against Affectation; for Affectation is a Desire and Aim to be thought possessed of that, which we are not endued with.

When we consider how odious this Quality is, and how hurtful to the Person that wears it, we cannot help wondering that it is so common. Young People should aim at recommending themselves to the virtuous and sensible Part of Mankind, for it is *their* Approbation that is alone desirable; and *these* we are sure most heartily despise the Disposition we are speaking of, as a Thing most nauseous and fulsome. *He who walketh uprightly walketh surely.* Prov. x. 9.

The OLD MAN and DEATH.

Against PEEVISHNESS.

The F A B L E.

145. A poor feeble *old Man*, worn out with Age and Care, and almost destitute of every Comfort of Life, made shift to crawl into a Wood to gather him a few Sticks for a Fire.

But he grew so faint and weary by the Way, that he sat down on the Ground, and called on *Death* to free him from his Troubles.

Death came. And the poor *old Man* no sooner saw him, but, frightened almost out of his Wits, begged his Worship to excuse him; and declared, he only wanted Help to get his Sticks on his Back, and go Home.

The

The INSTRUCTION.

146. If the old Man's Call on *Death* arose from meer Peevishness, as it most probably did, we may learn what a Folly it is to give Way to pettish Humours. When People are in them, they are subject to every Kind of Rashness; and particularly that of wishing for *Death*. When, if *Death* should appear, they would, no Doubt, beg ten Thousand Pardons, if thereby LIFE could be continued. Tho' all Men are born to Trouble, as the Sparks fly upward, and tho' some Peoples' Misfortunes are indeed very grievous, yet there are few but would bear them a little longer. *The Sting of Death is SIN.* 1 Cor. xv. 16.

The INSTRUCTION continued.

147. If God was to answer all our Wishes, how should we load ourselves with Disappointment and Distress. God only knows what is best for us. He "knows our Necessities before we ask, and our Ignorance in asking," and it is our Duty to bear Troubles with Patience and Resignation, all Things being governed by his Providence; a Hair of our Head falleth not to the Ground without his Knowledge. God's Mercy is over all his Works, and his Power is infinite; therefore it must be the highest Wisdom to give up ourselves to his Government and Dispensations, without Reluctance and without Murmuring. *I kill, and I make alive.* Deut. xxxii. 39.

The

THE MASTER and his SCHOLAR.

On the RASHNESS of YOUTH.

THE FABLE.

148. A Schoolmaster walking by a River not far from his School, heard a Cry as of one in Distress, when coming a little farther, he found a Scholar of his in the Water, hanging by the Bough of a Willow. The Boy, it seems, had been learning to swim with Corks, and now thinking he could do without, laid them aside, notwithstanding his Parents had charged him to the contrary.

His Master got him out, and having talked to him smartly on his Rashness, left him with this Piece of Advice; Never to undertake any Thing, till he was properly qualified for it.

THE INSTRUCTION.

149. This Fable is not meerly designed as a Lesson for Youth, but rather a general Instruction for all

those who are so vain and self-conceited, that they will run themselves into a Thousand Inconveniencies, rather than be thought unqualified, or to want Assistance in any Respect: But it is chiefly designed to check the Rashness and Pride of Youth, who are too apt to think themselves above Advice: But they should know, that it is no Disgrace to them to follow other Peoples Counsel rather than their own; the little Experience their Age permits, makes it necessary that they should, and who is so proper for this as their Parents and Tutors? Ye Younger submit yourselves unto the Elder. 1 Pet. v. 5.

The INSTRUCTION continued.

150. But the Youth ventured without his Cords, in direct Opposition to the Advice and Command of his Parents; and though he thought he could do without them, yet we find he was mistaken, and had nearly lost his Life by it. Should he not have followed his Parents Advice? Surely they laid this Charge on him purely out of Love, and Parents are certainly the best Judges in such Cases. When Children are so obstinate and wicked, as not to pay a due Respect to the tender Cautions of their Parents, they must expect to fall into Disasters, and pray who will pity them? Children obey your Parents in all Things, for this is well-pleasing to the Lord. Col. iii. 20.

The HUSBANDMAN and STORK.

Against keeping BAD COMPANY.

The F A B L E.

151. An Husbandman, who had sown some Corn near a River's Side, observed the wild Geese to feed there, so he placed a Net and took several; but among them was a Stork, who pleaded hard for his Life; and, among other Apologies, said he came there by Accident, and that it was well known he performed his Duty to his Parents, to all Intents and Purposes, feeding them when they grew old, and as Occasion required, carrying them from Place to Place on his Back. All this may be true, said the Farmer, but as I have taken you in bad Company, and in the same Crime, you must expect to share the same Fate.

The

The INSTRUCTION.

152. If bad Company had nothing else to make us shun and avoid it, this single Consideration ought, that it spoils a Man's Reputation to as great a Degree as if he were thoroughly versed in the evil Practices of his Companions. The Stork indeed excuses herself by telling of some good Things she does; but what is that to the Purpose? He who thinks he may venture to do some bad Things, because he does some good ones, deceives himself grossly. Such an One is like those People who are for excusing themselves for not being so good as they should, by saying, they are not so bad as their Neighbours. GOD expects an universal Obedience to his Laws, and therefore whoever Sins in one Point is condemned before him. My Son give me thy whole Heart. Prov. xxiii. 26.

The INSTRUCTION continued.

153. There is in Fact, more to be said in Favour of those who are given up wholly to a bad Life, than for such who sometimes are serving GOD and sometimes the Devil. They forget there is no serving these two Masters without Unfaithfulness.

Young People then must not think of excusing themselves from the Guilt of some Sins, because they refrain from, or are not guilty of others; but it is their Duty to avoid every Sin, and also the Occasions of them. Now there is not, there cannot be, a greater Incitement to Vice than bad Company, so that it is the Wisdom of Youth, not to have the least Familiarity with wicked Persons; because it is next to impossible, but that they should be tainted by them. Be not deceived, evil Communication corrupts good Manners. 1 Cor. xv. 13.

The MAN and GOOSE.

Against COVETOUSNESS and DISCONTENT.

The F A B L E.

154. It is said once to have happened, that a certain Man, who was a Feeder of Geese, had, amongst the Rest, one that laid a *golden Egg*; upon which he sold off his Stock, and kept only this one *Goose*, whose daily *golden Egg* proved a very sufficient Support for him and his Family; but not contented, he killed the *Goose*, and cut open her Belly, that he might come at what he expected, the *whole* Treasure, and so get rich all at once: He doing so, to his very great Sorrow and Disappointment found Nothing, or which is the same Thing, only some Seeds, which in Time would have come to Eggs.

The INSTRUCTION.

155. Though Avarice is a Vice most common to Age, and not so often found among Children, yet

yet it is necessary to be watchful over this Disposition of the Mind; for when it has once taken Root, it is of all others the most unlikely to be extirpated. *Covetousness* is the Bane of every kind and good Action; it destroys that great Principle of Humanity and Christianity—CHARITY; without which, we are justly counted *dead* before God; because it is the very Bond of Peace, and of all Virtues. In a *religious* View, Avarice plainly argues a Distrust in God, and must be hateful to him, for GOD IS LOVE, and he hath commanded us to do good unto all Men. *Trust not in uncertain Riches; if Riches encrease, set not your Hearts upon them.* 1 Tim. vi. 17. Ps. lxxii. 10.

The INSTRUCTION continued.

156. This Fable admonishes, that having a Competency we ought to be content: Now what a Competency is, depends upon the particular Judgment of each for himself: But if right Reason and the Wisdom of Revelation, were duly attended to, and suffered to govern us, a very little of this World's Goods would suffice; and we should find, that a dry Morsel with Righteousness, is far superior to great Revenues with Iniquity. Our Duty is to be content with such Things as we have, and for our Comfort; God hath said, he will never leave or forsake those who, looking to him, rest satisfied in his Dispenfations. *Having Food and Raiment let us be therewith content.* 1 Tim. vi. 8.

The

The BOY and his MOTHER.

Against THEFT.



The F A B L E.

157. A Boy, while at School, stole a Book, and bringing it home, his *Mother* rewarded him with an Apple. As he grew up he did such Things frequently, and at length committed an Highway robbery, was apprehended, tried, and condemned. When he came to the *Gallows*, seeing his *Mother* among the Croud, weeping, he begged to speak to her, which being granted, he put his Head to her Ear, and bit it off, to the Astonishment of all; who exclaiming against him for so shocking a Fact, he said; Good People! that Woman deserves this and more, for if she had corrected me, instead of rewarding me, when I was a Boy and I stole the Book, I should probably not have come to this sad End.

The INSTRUCTION.

158. Notwithstanding the natural Depravity of Mankind, one need not scruple to affirm, that much of the Wickedness which is so frequent, and so pernicious in the World, arises from a defective or erroneous *Education*; and that the vicious Habits of young People are very often owing to the *Example* or *Connivance* of their Parents. Children are not aware of the Turpitude of Sin, which occasions them the more generally to run into it: It therefore highly concerns Parents to be early and anxious to make them understand the Difference betwixt Virtue and Vice. *The Rod and Reproof give Wisdom, but a Child left to himself bringeth Shame.* Prov. xix. 19.

The INSTRUCTION continued.

159. When Children want any Thing, their Desire sometimes prompts them to get the Object by dishonest Means, and certainly in this Case Correction of some Sort is necessary; and if duly given, they will in Time see their Error, and its wickedness. Stealing will inevitably be the Ruin of those who are guilty of it, if, like the Boy in the Fable, they should continue to do so. A Thief is despised by every body, and is always in Fear of Detection, so that he cannot be happy here; and as such Doings highly displease God, except he repent he must expect to be eternally miserably hereafter. *Let him that stole steal no more, for every one that stealeth is an Abomination to the Lord.* Eph. iv. 28. Zech. v. 3:

The

The SON and DAUGHTER,

Against the PRIDE of BEAUTY.

The F A B L E.

160. A certain Man had a Son and Daughter, the *Boy* handsome, and the *Girl* not so; both of them were young; and, happening to be playing near the Looking-Glass, the *Boy* viewed himself for some Time, and in a wanton roguish Manner told his Sister, how handsome *he* was: She resented it, and told her Father very angrily, how effeminate her Brother had been, to meddle with Things which belong to Women only. The *Father* smiled, and embracing them both, said, He would have them look in the Glass every Day, to the Intent that you, says he to the *Boy*, may take Care not to disgrace your Person by bad Behaviour; and you, speaking

to

to the *Girl*, may make up for the Defects of your Person by the Sweetness of your Manners.

The INSTRUCTION.

161. The *Girl* was very right in condemning her Brother's Vanity; for it is quite unbecoming *Boys* to be looking in Glasses to admire their Persons. There is not a more contemptible Character than that of a *Fop*; they are laughed at, if not despised, by all People of Sense, and we very rarely find an Instance of these fine Gentlemen being fit for any manly or important Business: These delicate Beings seem to be of the doubtful Gender, and it is a just Punishment, that they are disowned by every Man and Woman of true Character. They think to captivate by their Dress, which is a Privilege peculiar to Women; and they have the Vanity to suppose, a taudry Outside will recommend them more than a manly Decency and Understanding.—What an Affront to Good Sense! *He that followeth vain Persons is void of Understanding.* Prov. xii. 11.

The INSTRUCTION continued.

162. However, if handsome *Boys* will look in a Glass, on the same Conditions and Views that the Father in the Fable prescribes, they have every wise Man's Permission: And if *Girls* must make use of a Mirror, we may repeat the Father's Advice and say, If you are handsome, take Care not to spoil your Face by bad Behaviour; and if ugly, take Care to make up for the Defects of your Person by Virtue and Good-nature.

nature. It is much to be lamented, that *Females* set so great a Value on Beauty as they do. How precarious a Tenure is it held upon! And when it is not accompanied with *good Sense* and *Complacency*, recommends them to no one whose Friendship is worth their Attention. And if a Woman be ever so ordinary, a *Mind* fraught with *Virtue*, and a *Carriage* full of *Kindness*, will not fail to ensure her Admirers. *Favour is deceitful, and Beauty is vain; but a Woman that feareth the Lord, she shall be praised.* Prov. xxxi. 30.

The SICK KITE.

A STORY.

A KITE WHO HAD BEEN SICK A LONG TIME, AND FINDING THERE WAS NO HOPE OF RECOVERY, EARNESTLY BEGGED HIS DEAR MOTHER TO GO TO ALL THE NEIGHBOURING CHURCHES AND RELIGIOUS PEOPLE, TO TRY WHAT PRAYERS AND PROMISES WOULD DO IN HIS BEHALF; THE OLD KITE REPLIED, INDEED, MY SON, I WOULD GLADLY UNDERTAKE ANY THING TO SAVE YOUR LIFE, BUT I HAVE NO HOPES OF DOING YOU ANY GOOD IN THE WAY YOU PROPOSE; FOR WITH WHAT FACE CAN ANY THING BE ASKED OF GOD IN FAVOUR OF YOU, WHOSE LIFE HAS BEEN A CONSTANT SCENE OF VIOLENCE AND WICKEDNESS; NO, IT IS ONLY THE VIRTUOUS WHO CAN EXPECT KINDNESSES FROM HIM.

L E S.

LESSON 164.

ANDREW, BENJAMIN, CHARLES,
DAVID, EDWARD, FRANCIS, GEORGE,
HENRY, ISAAC, JOHN, MATTHEW,
NICHOLAS, OLIVER, PETER, ROBERT,
SAMUEL, THOMAS, VALENTINE.

ADAMS, BATEMAN, CHAMBERS,
DAVIS, ELLIS, FISHER, GRIFFITHS,
HARRIS, INGRAM, JACKSON, KEMP,
LAURENCE, MANNING, NEWMAN,
OWEN, PALMER, RIDER, SHEPHARD,
TANNER, UPTON, VAUGHAN, WARD.

LESSON 165.

I AM, THAT I AM. I AM^a. JEHOVAH^b.
HOLINESS TO THE LORD^c. THE LORD
THY GOD^d. LORD^e. THE LORD OUR
RIGHTEOUSNESS^f. MENE, MENE,
TEKEL UPHARSING. BRANCH^h.

THIS IS JESUS, THE KING OF THE
JEWSⁱ. THE KING OF THE JEWS^k.
THIS IS THE KING OF THE JEWS^l.
JESUS OF NAZARETH, THE KING
OF THE JEWS^m. TO THE UNKNOWN
GODⁿ. MYSTERY, BABYLON THE
GREAT, THE MOTHER OF HAR-
LOTS AND ABOMINATIONS OF THE
EARTH^o. KING OF KINGS, AND LORD
OF LORDS^p.

^a Exod. iii. 14. ^b Exod. vi. 3. ^c Exod. xxviii. 36. ^d Deut.
xxviii. 58. ^e 2 Chron. xvii. 4. ^f Jer. xxvii. 6. ^g Dan. v. 25.
^h Zac. iii. 8. ⁱ Matt. xxvii. 37. ^k Mark xv. 26. ^l Luke xxiii. 38.
^m John xix. 19. ⁿ Acts xvii. 23. ^o Rev. xvii. 5. ^p Rev. xix. 16.

Lessons of the Old English Letter.

LESSON 166.

A B C D E F G H I K L M N O P
Q R S T U V X Y Z.

a b c d e f g h i j k l m n o p q r s
t u v w x y z.

f a g n z u v x y j c y d r e u
h l o k p p s d t.

t l q o f h k l n p a w g e m r z d w
y b e i i r r b.
a a a a a ?

LESSON 167.

A Scholar's Duty to his Teacher.

You must love, respect, and obey your Teacher: You are put under his Care to be taught useful Knowledge, that you may become a Blessing to yourself and Parents, and a worthy Member of Society. When you are corrected, it is for your Good; therefore you commit a great Fault if you mutter or grumble at it: Your Duty is to love him for taking so much Care of you, for he can have no Pleasure in beating you; nay, he hates it, and would much rather that you should so mind your Business and Behaviour, as to need no Correction. He takes great Pleasure in teaching such Scholars as will mind and do without it. A good Youth every one loves, and he shall obtain the Favour and Blessing of God.

LESSON 168.

The Bad Boy.

Master A. B. had Parents who loved him dearly, and who every Day gave him some good Advice; which he not minding, made them very uneasy about what would become of him in this World and the next; however, tho' he saw their Grief, yet he went on the same; and the kinder they were to him, the more he trespassed on their Good-Nature, till at last neither minding them, nor his Master, he made a Practice of playing a Truant, got in bad Company, and having taken to gaming, he soon learnt to steal, and in a short Time was transported for it.

LESSON 169.

The Good Boy.

Master C. D. loved his Parents so much, that when he had done a Fault he would grieve that he had offended them; he never went to play without their Leave; he never told a Lye, or used a bad Word, he always went to School when they bid him, and came home as soon as School was over; he shunned all bad Company, and made such a Progress in Learning, that he soon became the Head Boy; and when he went away from School, every one admired him as a most accomplished Youth; and having gone through an Apprenticeship, he sat up in Business with the greatest Credit and Success imaginable.

TABLE I.

Words of two Syllables, whose Writing is agreeable to the Pronunciation.

Accented on the first Syllable.

Ab-ject	bleed-ing	char-coal	crick-et
ab-sence	bleff-ing	charg-er	crook-ed
ab-stract	block-head	charm-er	crotch-et
ac-cent	bloom-ing	cheap-en	crouch-ing
ad-verse	bondf-man	cher-ry	crutch-es
al-lum	bor-der	chef-nut	cul-ture
an-gler	bor-row	chil-blain	cun-ning
an-gry	botch-er	churl-ish	cur-rants
ar-dent	brace-let	ceil-ing	cur-tain
ar-gue	brew-house	clam-my	Dai-ry
art-ist	bright-ness	clean-ly	daunt-less
art-less	brim-stone	clear-ness	dear-ness
au-thor	brisk-ness	clum-sy	deep-ness
Back-bite	brown-ish	cof-fin	dis-cord
ba-con	buck-ram	col-lar	doc-tor
bag-gage	Cab-bage	com-merce	do-nor
bake-house	can-vas	con-cord	dor-mant
bal-lad	cap-tain	con-duct	dow-las
bap-tism	car-case	con-quest	dra-per
bap-tist	car-nal	con-stant	dri-ness
bar-gain	car-tridge	con-tract	drip-ping
base-ly	car-ver	con-trite	drunk-ard
bawl-ing	case-men	con-vent	dump-ling
beck-on	cen-sure	con-verse	Earth-en
be-ing	cer-tain	cool-ness	ear-wig
birth-right	chal-lenge	cot-tage	em-bers
black-en	chan-cel	count-er	em-blem
blad-der	chap-lain	count-ess	em-met
blame-less	chap-man	cox-comb	em-pire

emp-ty	gar-lick	in-quest	mor-tar
end-lefs	gar-ment	in-ftance	mor-tal
en-trails	gar-nifh	in-ftinct	mur-der
Fa-vour	glad-nefs	in-voice	mur-mur
fail-ure	glim-mer	jock-ey	mufh-room
fair-ing	glut-ton	join-ture	Na-ked
fa-mous	god-defs	judg-ment	name-ly
fault-er	god-head	jug-gler	narr-row
fer-vent	good-nefs	junc-ture	neat-nefs
firm-nefs	grand-son	Ker-nel	non-fenfe
flab-by	ground-lefs	king-dom	Oat-meal
flan-nel	Had-dock	kitch-en	off-fpring
flat-nefs	ham-per	Land-lord	oint-ment
fleet-ing	hang-ings	lan-guage	out-rage
floun-der	hap-pen	lan-guifh	Pack-et
flufh-ing	harm-lefs	lean-nefs	paint-ing
flut-ter	hartf-horn	lewd-nefs	par-cel
foot-man	head-long	lin-guift	part-ner
foot-ftool	head-ftrong	load-ftone	pas-fage
fore-head	help-lefs	lodg-ing	ped-lar
fore-moft	herb-age	loofe-nefs	pee-vifh
for-tune	hind-moft	lug-gage	per-feft
for-ward	hire-ling	Mag-got	per-jure
foul-nefs	hogf-head	maid-en	pert-nefs
frac-ture	home-ly	man-ners	pew-ter
frag-ment	hook-ed	mar-ket	pic-ture
free-hold	huf-band	match-lefs	pin-cers
fre-quent	houfe-wife	ineek-nefs	pip-pin
fur-ther	hufh-ings	mer-chant	plat-form
Gain-fay	hun-dred	med-dle	plat-ter
gal-lows	hunt-er	mix-ture	plead-ings
gam-bler	Jack-et	mock-ing	plun-der
game-fter	jar-gon	moift-ure	pock-et
gar-den	in-moft	mon-ftrous	pon-der

pol-lard	scaf-fold	statef-man	turn-pike
pound-age	scan-dal	stern-ly	twen-ty
pow-der	scam-per	stew-ard	ty-rant
preach-er	scoun-drel	stiff-ness	Va-cant
pre-cept	scrip-ture	still-ness	vel-lum
priest-hood	sculp-ture	sti-pend	ven-ture
prin-cess	scur-vy	strict-ly	ver-dict
prim-rose	seed-lings	stub-born	ver-dure
prompt-er	sense-less	stu-dent	ver-min
pru-dence	sen-tence	sub-stance	vic-tim
pur-chase	serv-ant	sum-mit	vil-lage
Quar-rel	shab-by	sur-name	vis-counts
quag-mire	sharp-ers	sweet-ness	vi-tals
qua-ver	shil-ling	swell-ing	um-brage
quick-en	shop-man	swift-ness	um-pire
Rain-bow	short-en	Taint-ed	voy-age
ran-sack	shrove-tide	tay-lor	up-roar
rap-ture	sick-ness	taste-less	up-start
rash-ness	si-lence	taunt-ing	ur-gent
re-cent	skir-mish	tex-ture	vul-gar
reck-on	slack-ness	thick-en	vul-ture
rem-nant	slug-gard	thun-der	Wa-fer
rear-ing	smart-ness	tick-lish	wag-gon
rot-ten	smooth-ly	time-ly	wain-scot
rude-ness	snap-pish	toast-ed	weak-en
rum-mage	song-ster	tooth-less	weav-er
rup-ture	fore-ness	tor-ment	wed-lock
Sab-bath	found-ness	tor-ture	week-ly
sa-cred	speak-er	trench-er	wel-fare
sales-man	speech-less	tres-pass	white-ness
fame-ness	spin-ster	trick-ling	wind-ward
fat-chel	splen-did	trump-et	wis-dom
fau-sage	stair-case	tu-mult	wood-bine
scab-bard	stand-ard	tur-bot	wood-cock

wool-len	Year-ling	young-er	ze-bra
work-man	yield-ing	Zea-lot	ze-nith
wor-ship	yon-der	zeal-ous	ze-phyr

Words of two Syllables, which are not so easy or agreeable to the Pronunciation as the past Words.

Accented as before.

Ac-tive	but-cher	dire-ful	fir-kin
al-ways	Cam-phire	dis-mal	fore-cast
an-ger	cap-tain	doc-trine	fore-sight
an-guish	chaf-finch	dole-ful	for-feit
an-swer	chal-dron	dol-phin	fret-ful
an-them	cham-ber	doubt-ful	friend-less
a-pron	chand-ler	dread-ful	fright-en
art-ful	chast-en	drug-get	fros-ty
au-tumn	cheer-ful	drug-gift	fruit-ful
Bald-ness	child-hood	dumb-ness	ful-some
bal-sam	cir-cuit	dwarf-ish	Ghast-ly
bath-ing	clou-dy	Ea-ger	ghost-ly
beast-ly	com-fort	earl-dom	gild-ing
beau-ty	com-pass	ear-nest	glov-er
blind-fold	con-duit	eigh-ty	gloo-my
blith-some	court-ship	en-gine	grace-ful
blood-shed	crag-ged	en-glish	gram-mar
broad-er	crea-ture	er-rand	gran-deur
bol-ster	crib-bage	eye-brow	grate-ful
bon-fire	cuc-koo	Faith-ful	griev-ous
breath-less	Dag-ger	far-thing	guilt-less
breech-es	dain-ties	fa-ther	Hai-ry
brick-kiln	dan-ger	fea-ture	hal-ter
broad-side	dat-gh-ter	fer-tile	hand-ful
build-er	deaf-ness	fer-vour	hand-some
bul-wark	debt-or	fin-ger	har-bour

haugh-ty	noi-some	fal-mon	touch-stone
health-ful	non-suit	fan-guine	trea-son
heark-en	no-tice	scan-ty	trea-tise
hea-then	nui-sance	scarce-ly	tri-umph
heed-ful	On-ward	scap-ter	trou-el
heir-ess	or-phan	sci-ence	tu-mour
her-rings	out-ward	scorn-ful	tur-key
hope-ful	Pain-ful	ser-vice	twi-light
hu-mour	pam-phlet	sha-dow	two-fold
hun-ger	pen-knife	slaugh-ter	Vil-lain
In-fight	poi-son	sloth-ful	vir-gin
in-ward	pol-lard	slug-gish	vir-tue
jour-nal	pom-mel	so-journ	up-right
jour-ney	por-trait	some-thing	Wag-gish
irk-some	poul-tice	south-ern	waist-coat
juice-less	preg-nant	spend-thrift	waste-ful
Knap-sack	pro-logue	spring-ly	wake-ful
kna-vish	psalm-ist	squan-der	wal-nut
knock-er	psal-ter	squir-rel	wan-ton
knot-ty	pul-pit	stag-ger	war-like
knuc-kle	Qua-drant	straight-ly	warm-ed
Law-ful	quar-to	stor-my	war-rant
light-en	quar-rel	stur-dy	wasp-ish
light-some	quar-ter	suc-cour	watch-ful
Man-ful	quar-tern	ful-phur	weal-thy
man-hood	Rag-ged	swal-low	wea-pon
mar-tyr	rai-ment	swar-thy	weighty
mea-dow	rai-fins	sweep-er	wel-come
migh-ty	reap-er	Tan-kard	west-ward
mon-key	rea-son	thank-ful	wharf-age
moul-dy	rheu-bard	thiev-ish	whif-per
mourn-ing	ro-guish	thought-ful	whi-ting
Na-tive	Safe-guard	threat-en	whole-some
nei-ther	saf-fron	tor-toise	whore-dom

wild-nefs	Ea-gle	ftee-ple	co''lour
witch-craft	Fa-ble	ftran-gle	co''lumn
wor-fted	fee-ble	ftrug-gle	co''met
worth-lefs	fic-kle	Ta-ble	co''ver
wor-thy	foi-ble	tac-kle	cou''ple
wrath-ful	fud-dle	tat-tle	cre''dit
wrest-ler	Gen-tle	trem-ble	cu''ftard
wretch-ed	gin-gle	thif-tle	Da''mage
wrong-ed	grif-tle	thred-dle	de''ftine
Yearn-ing	grum-ble	tin-gle	di''ftance
yeo-man	Han-dle	tram-ple	dou''ble
youth-ful	hob-ble	tric-kle	dra''gon
	hum-ble	trun-dle	Fa''mine
A-cre	I-dle	twin-kle	fa''thom
am-ple	jog-gle	War-ble	fea-ther
an-cle	Mar-ble	whee-dle	fi''gure
an-gle	mea-gre	whif-tle	fla''grant
Bab-ble	mea-fles	wran-gle	flo''rifi
baf-ble	muf-cle	wref-tle	fo''rein
bau-ble	Pic-kle	wrin-kle	fru''strate
bea-dle	pim-p'le		Ga''ther
bram-ble	prat-tle	Ba''lance	ge''fture
brit-tle	puz-zle	ba''nifh	gli''fton
buc-kle	Ram-ble	ba''ftard	go-fpel
buf-tle	rum-ble	bi''fhop	go''vern
Can-dle	rum-ple	ble''mith	gui''nea
ca'-tle	Sad-dle	bo''rough	Ha''bit
cat-tle	fcru-ple	bri''ftle	h''rafs
crip-ple	fouf-ble	bri''tish	ha''vock
cur-dle	fet-tle	bro''ther	ha''zard
Dag-gle	fmg-gle	bu''ry	hi''ther
daz-zle	fpar-kle	bu''fhel	ho''mage
drag-gle	fpit-tle	bu''fy	ho''neit
dwin-dle	fprin-kle	Ci''vil	ho''ney

ho''nour	pe''ruke	re''fuse	va''lue
Jea''lous	phea''fant	ri''gid	ve''nom
i''mage	pi''stol	sa''vage	ve''itry
Lea''ther	pla''ster	schol''lar	vi''car
le''mon	pla''net	se''cond	vi''gour
le''vel	plea''sant	she''riff	v''sage
li''quid	plea''sure	shri''vel	vo''lume
li''quor	po''lish	si''new	whe''ther
Ma''dam	po''sture	sto''ven	wi''dow
ma''lice	pre''face	sto''ther	wi''ther
ma''nage	pre''sence	so''lemn	wo''man
me''thod	pri''son	so''lid	
mo''narch	pro''fit	spi''rit	An-chor
mo''ther	pro''mise	sta''tue	Cha''lice
mu''slin	pro''per	sy''rup	cham-paign
mu''stard	pro''spect	Te''nant	cha-os
Na''fly	pro''strate	tho''rough	cho''ler
ne''ver	pro''verb	tra''vel	cho''lic
no''strils	pu''nish	tre''ble	cho-rus
O''range	Qui''ver	tri''bute	christ-en
Pa''lace	Ra''dish	trou''ble	chy''mist
pa''rish	ra''pid	Va''let	cha''lice
pa''stor	rea''dy	va''grant	E''cho
pea''sant	re''fuge	va''lour	Sto''mach

Accented on the latter Syllable.

A-base	ab-rupt	ac-cess	ad-here
ab-hor	ab-scond	ac-crue	a-dieu
ab-jure	ab-solve	ac-quire	ad-journ
a-bove	ab-forb	ac-quit	ad-jure
a-bound	ab-stain	a-cross	a-dorn
a-breast	ab-struse	a-cute	ad-vance
a-bridge	a-by's	ad-dict	ad-vice
a-broad	ac-cept	ad-dress	af-fair

af-fect	a-shore	be-nign	com-pute
af-firm	a-flant	be-queath	con-ceal
a-raid	a-iperfe	be-reave	con-ceit
af-fright	a-spire	be-seech	con-ceive
a-gainst	af-ualt	be-fides	con-cern
a-greed	af-sent	be-timear	con-clude
a-ground	af-sign	be-fought	con-clave
a-larm	af-fuage	be-fpeak	con-demn
a-light	af-fure	be-flow	con-fefs
al-ledge	a-stray	be-times	con-fide
al-lude	a-thwart	be-tween	con-firm
al-though	at-tack	be-twixt	con-form
a-maze	at-tain	be-wail	con-found
a-mends	at-tempt	be-ware	con-fufe
a-midst	at-tire	be-witch	con-geal
a-mils	at-tract	be-yond	con-nect
a-mongst	a-venge	blas-pheme	con-fpire
a-mount	aug-ment	buf-foon	con-ftrain
a-mufe	a-vouch	bu-reau	con-fume
an-nounce	au-ftere	Ca-price	con-tain
a-noint	Bap-tize	ca-reer	con-temn
ap-peal	be-cause	ca-roufe	con-tempt
ap-pear	be-come	caf-cade	con-tiue
ap-peafe	be-daub	chi-cane	con-troul
ap-plaufe	be-fore	col-league	con-vince
ap-point	be-friend	col-logue	cor-rect
ap-proach	be-guile	com-mand	cor-ode
ap-prove	be-head	com-mence	De-bar
a-right	be-hold	com-pile	de-bafe
ar-raign	be-lief	com-plain	de-bauch
ar-rears	be-lieve	com-plete	de-camp
a-rive	be-love	com-plaint	de-ceit
a-fcend	be-moan	com-pofe	de-ceive
a-fcribe	be-neath	com-prize	de-cide

de-claim	de-scribe	dis-own	en-joy
de-clare	de-fert	dis-patch	e-nough
de-cline	de-serve	dis-pel	en-rage
de-coy	de-sign	dis-pense	en-sue
de-crease	de-fire	dis-perse	en-rol
de-cree	de-spair	dis-play	en-slave
de-duce	de-spise	dis-pute	en-thral
de-duct	de-stroy	dis-suade	en-tice
de-fault	de-test	dis-solve	en-tire
de-fect	de-tract	dis-taste	en-treat
de-fence	de-vice	dis-tinct	e-rase
de-fend	de-volve	dis-tract	e-rect
de-form	de-vout	dis-tress	e-scape
de-fraud	dis-fuse	dis-turb	e-spouse
de-fray	di-gest	di-vert	e-squire
de-grade	di-late	di-vide	e-steem
de-ject	di-lute	di-vine	e-vade
de-lay	di-rect	di-vulge	e-vince
de-light	dis-arm	E-clipse	ex-act
de-lude	dis-burse	ef-face	ex-alt
de-mand	dis-cern	ef-fect	ex-ceed
de-mean	dis-charge	eigh-teen	ex-cel
de-mure	dis-close	e-lect	ex-cept
de-nounce	dis-course	em-balm	ex-change
de-part	dis-creet	em-bark	ex-cise
de-pend	dis-cuss	em-brace	ex-cite
de-plore	dis-dain	em-ploy	ex-claim
de-pose	dis-ease	en-chant	ex-cuse
de-prave	dis-grace	en-close	ex-ert
de-press	dis-guise	en-croach	ex-hale
de-privé	dis-gust	en-dorse	ex-hort
de-pute	dis-join	en-force	ex-pansé
de-ride	dis-lodge	en-gage	ex-pect
de-scend	dis-may	en-gross	ex-pence

ex-pire	im-pute	mis-count	pro-claim
ex-pose	in-clude	mis-lead	pro-cure
ex-pound	in-close	mis take	pro-found
ex-press	in-chant	Neg-lect	pro-fuse
ex-punge	in-crease	nine-teen	pro-lix
ex-tend	in-cur	Ob-ject	pro-long
ex-tinct	in-dorse	o-blige	pro-mote
ex-tol	in-dulge	ob-scene	pro-mulge
ex-tort	in-fest	ob-struct	pro-nounce
ex-treme	in-fest	oc-cur	pro-rogue
ex-ult	in-form	of-fence	pro-vide
Fa-tigue	in-ject	of-fend	pur-loin
fare-wel	in-join	or-dain	pur-suit
fes-toon	in-quire	out-run	Re-build
for-bear	in-scribe	Pa-rade	re-buke
fore-bode	in-thral	per-ceive	re-cant
for-fake	in-stead	per-form	re-ceipt
for-sware	in-struct	per-plex	re-cite
four-teenth	in-sure	per-suade	re-claim
ful-fil	in-tent	per-verse	re-cline
Gen-teel	in-tense	per-vert	re-course
grim-ace	in-tire	per-use	re-cruit
Ha-rangue	in-trench	pol-lute	re-deem
hence-forth	in-trude	pos-sess	re-dress
hu-mane	in-trust	pre-cinct	re-duce
Im-bibe	in-vade	pre-cise	re-fine
im-mense	in-vent	pre-dict	re-flect
im-merse	in-vite	pre-pare	re-form
im-pair	in-volve	pre-scribe	re-frain
im-part	Jo-cose	pre-fume	re-gain
im-peach	Main-tain	pre-tence	re-gard
im-plore	man-kind	pre-vail	re-gret
im-pose	ma-nure	pre-vent	re-hearse
im-prove	me-moirs	pro-ceed	re-ject

re-joice	re-sponse	suc-cess	un case
re-lapse	re-strain	sug-gest	un-clean
re-leave	re-tail	su-perb	un-couth
re-lief	re-treat	sup-plant	un-do
re-lieve	re-trieve	sup-ply	un-fair
re-main	re-turn	sup-port	un-fit
re-miss	re-veal	su-preme	u-nite
re-move	re-venge	sur-mise	un-just
re-nounce	re-verse	sur-mount	un-less
re-nown	re-view	sur-prize	un-like
re-pair	re-vive	sur-round	un-rig
re-peat	re-ward	sur-vey	un-safe
re-pent	ro-mance	sur-vive	un-found
re-plete	Salute	sus-pect	un-taught
re-ply	se-cure	sus-tain	un-til
re-port	se-dan	There-with	un-true
re-pose	se-date	tra-duce	un-twine
re-prieve	se-duce	trans-cend	un-twist
re-proach	se-lect	trans-cribe	un-wise
re-proof	se-rene	trans-form	un-yoke
re-prove	se-vere	trans-gress	vouch-safe
re-pulse	shal-loon	trans-late	up-braid
re-pute	fin-cere	trans-mit	up-hold
re-quire	fix-teen	trans-pire	up-on
re-serve	sub-join	trans-plant	Where-with
re-side	sub-lime	trans-pose	where-of
re-sign	sub-scribe	tre-pan	with-al
re-solve	sub-sist	trust-ees	with-draw
re-source	sub-tract	Un-band	with-out
re-spect	suc-ceed	un-bind	with-stand.

TABLE II.

*Words of three Syllables.**Accented on the first Syllable.*

Ab-di-cate	Bail-a-ble	care-less-ness
ab-ject-ly	bank-rupt-cy	car-pen-ter
ab-la-tive	ban-quet-ing	car-ri-age
ab-ro-gate	bar-ba-rous	cel-lar-age
ab-sti-nence	bath-ful-ness	cer-tain-ty
ac-cu-rate	beau-te-ous	cer-tain-ly
ad-jec-tive	bed-fel-low	cham-ber-lain
ad-mi-ral	bed-rid-den	cham-pi-on
af-fa-ble	beg-gar-ly	chan-cel-lor
af-flu-ence	bick-er-ing	chan-ce-ry
ag-gran-dize	bif-sex-tile	change-a-ble
ag-gra-vate	blas-phē-mous	charge-a-ble
al-der-man	blas-phe-my	cheer-ful-ly
al-pha-bet	bless-ed-ness	cin-na-mon
an-ce-ssor	blun-der-buss	cir-cu-lar
an-gri-ly	boi-ste-rous	cir-cu-late
an-ti-christ	bot-tom-less	clean-li-ness
ap-pe-tite	boun-te-ous	clo-thi-er
ar-du-ous	boun-ti-ful	cloud-i-ness
ar-gu-ment	brit-tle-ness	clum-si-ness
ar-ro-gance	bro-ker-age	cog-ni-zance
ar-ti-choke	bur-gla-ry	com-bat-ant
a-the-ism	bur-nish-er	com-mon-er
at-mo-sphere	but-che-ry	com-pa-ny
at-ti-tude	but-ter-fly	com-pli-ment
at-trib-ute	Cal-cu-late	con-fi-dence
au-di-ence	cal-vin-ism	con-fi-dent
awk-ward-ly	can-di-date	con-ju-gal
auth-o-refs	car-di-nal	con-jur-er
auth-o-rize	care-less-ly	con-se-quence

con-stant-cy	Ea-ger-ly	for-tu-nate
cook-e-ry	ear-nest-ly	fraud-u-lent
co-pi-ous	em-bas-sy	fre-quen-cy
coun-sel-lor	em-pha-sis	fright-ful-ly
coun-ter-feit	em-pe-ror	fruit-er-er
cour-te-ous	emp-ti-ly	fu-ri-ous
crook-ed-ness	en-mi-ty	fur-ni-ture
cru-ci-fy	e-qual-ly	Gal-lan-try
cru-el-ty	en-vi-ous	gal-le-ry
cul-pa-ble	ex-cel-lence	gar-den-er
cul-ti-vate	ex-cel-lent	gen-tle-man
cum-ber-some	ex-cre-ment	glim-mer-ing
cu-ri-ous	ex-e-cute	glo-ri-fy
cur-so-ry	ex-er-cise	glo-ri-ous
Dain-ti-ness	Fac-to-ry	glut-to-ny
dal-li-ance	faith-ful-ly	god-li-ness
dan-ger-ous	fals-i-ty	gof-sip-ing
da-ring-ly	fan-ci-ful	grace-ful-ly
de-cen-cy	far-ri-er	grass-hop-per
di-a-logue	fa-vor-ite	grate-ful-ly
di-a-mond	fea-si-ble	gree-di-ness
dif-fer-ence	fel-low-ship	grid-i-ron
dif-fi-cult	fer-ven-cy	griev-ous-ly
dif-fi-dence	fif-ti-eth	gro-ce-ry
dig-ni-fy	filth-i-ness	guilt-i-ness
doubt-ful-ness	fir-ma-ment	gun-ne-ry
dra-pe-ry	flat-te-ry	Hap-pi-ness
dread-ful-ly	flex-i-ble	har-le-quin
droll-e-ry	fluc-tu-ate	har-mo-ny
drop-si-cal	fol-low-er	harp-si-chord
drow-si-ness	fop-pe-ry	hea-then-ish
drudg-e-ry	for-feit-ure	he-ro-ism
drunk-en-ness	for-ge-ry	hin-der-ance
du-bi-ous	for-mal-ly	house-hold-er

hu-mour-ist	mer-ci-ful	Qua-ker-ism
hur-ri-cane	mer-ri-ment	quar-ter-age
hy-a-cinth	mu-ti-nous	quick-fil-ver
l-dle-nefs	mu-tu-al	Ra-ri-ty
jew-el-ler	myf-te-ry	rafp-ber-ry
ig-no-rance	Nar-ra-tive	reck-on-ing
im-mi-nent	naught-i-nefs	rheum-a-tifm
im-pu-dent	neg-li-gence	ri-ot-ous
in-di-gence	nig-gard-ly	rob-be-ry
in-do-lent	no-ble-man	rofe-ma-ry
in-fa-mous	nu-me-rous	ru-di-ments
in-ner-moft	Ob-fta-cle	ruf-fi-an
in-no-cence	ob-fti-nate	Sa-vou-ry
in-fo-lence	ob-vi-ous	fcan-da-lous
in-ti-mate	o-di-ous	fcru-pu-lous
in-tri-cate	or-tho-dox	fcur-ri-lous
Kid-nap-per	o-ver-fight	fe-cre-cy
kil-der-kin	Pal-pa-ble	fen-ti-ment
kna-ve-ry	paf-fen-ger	fe-ri-ous
know-ing-ly	peace-a-ble	fet-tle-ment
Lau-da-ble	pee-vifh-nefs	fhoe-ma-ker
la-zi-nefs	pet-ti-coat	fhop-keep-er
lec-tu-rer	pin-na-cle	fig-nal-ize
log-ger-head	plan-i-fphere	fin-gu-lar
low-er-moft	plau-fi-ble	fkil-ful-nefs
lu-cra-tive	plen-te-ous	fleep-i-nefs
lu-mi-nous	pleu-ri-fy	flep-pe-ry
lux-u-ry	pock-fret-en	floth-ful-nefs
Mac-ka-rel	poi-fon-ous	fslug-gifh-nefs
main-te-nance	pos-fi-ble	fpright-li-nefs
mar-ri-age	prac-ti-cal	fpu-ri-ous
mar-tyr-dom	pre-mi-um	fstate-li-nefs
mar-vel-lous	prin-ci-ply	ffig-ma-tize
mer-chan-dize	pur-ga-tive	fstin-gi-nefs

straw-ber-ry	wil-ling-ness	cla'mor-ous
stub-born-ness	won-der-ful	cle'men-cy
stu-di-ous	wor-thi-ly	co'me-dy
sud-den-ly	wretch-ed-ness	co'mi-cal
su-i-cide	wrong-ful-ly	cre'di-ble
sump-tu-ous	Yeo-man-ry	cre'di-tor
syl-la-ble	youth-ful-ly	cre'du-lous
sym-pa-thize		cri'mi-nal
sym-pa-thy	A'de-quate	cri'ti-ci-sm
syn-a-gogue	a'gi-tate	cu'sto-dy
Talk-a-tive	a'mo-rous	cu'sto-mer
tan-ta-lize	a'ni-mal	De'ci-mal
teach-a-ble	a'ni-mate	de'co-rate
te-di-ous	a've-rage	de'di-cate
the-a-tre	Ba'che-lor	de'spe-rate
ten-den-cy	ba'nish-ment	de'sti-tute
ter-mi-nate	ba'yon-et	di'li-gence
thought-ful-ly	bi'got-ry	di'mi-ty
thought-ful-ness	bi'hop-ric	E'di-fy
ticklish-ness	bo'tan-ist	e'cu-cate
trac-ta-ble	bre'vi-ty	e'le-gance
trum-pe-ry	bro'ther-hood	e'le-phant
tur-pen-tine	Ca'bi-net	e'lo-quence
Va-can-cy	ca'len-dar	e'pi-cure
vic-to-ry	ca'lum-ny	e'pi-gram
vil-lain-y	ca'ni-ster	e'pi-taph
vin-di-cate	ca'ra-way	e'qui-page
vi-o-lence	ca'su-al	e'qui-ty
vir-tu-ous	ca'ta-logue	e'sti-mate
use-ful-ness	ca'val-cade	e'vi-dence
ut-ter-most	ce'le-brate	Fa'cul-ty
Wag-gon-er	cha'ri-ot	fa'mi-ly
wan-ton-ness	cho'co-late	fa'ther-less
wheel-bar-row	ci'ti-zen	fe'lo-ny

for-ci-ble	ma''ri-gold	rea''di-ly
fri''vo-lous	ma''icu-line	re''con-cile
Ge''ne-ral	me''mo-ry	re''gu-lar
ge''ne-rous	mi''ti-gate	re''me-dy
go''vern-or	mo''de-rate	re''pro-bate
gra''du-al	mo''des-ty	re''qui-site
gra''ti-tude	mo''nu-ment	re''ve-rence
Ha''zard-ous	mo''ral-ize	ri''di-cule
hea''vi-ness	Na''tu-ral	Sa''tir-ize
he''ri-tic	no''mi-nate	sca''ven-ger
he''fi-tate	no''vel-ty	fel''pa-rate
hi''sto-ry	no''ri-th-ment	fi''mi-lar
hi''ther-to	O''pe-rate	flo''ven-ly
ho''nel-ty	o''pa-lent	fo''phist-ry
ho''spi-tal	Pa''ci-fy	fo''ve-ruign
I''di-ot	pa''ra-dox	fpe''ci-men
jea''lou-sy	pa''ra-graph	flea''di-ly
i''mi-tate	pa''ra-phrase	flo''ma-cher
in-te''rest	pe''di-gree	ftra''ta-gem
jo''cu-lar	pe''ni-tence	ftr'e''nu-ous
Le''ga-cy	pe''fri-lence	fu''ite-nance
le''pro-sy	pi''ge-on	ta''pe-stry
le''thar-gy	pi''te-ous	te''le-scope
li''be-ral	po''li-cy	ti''mo-rous
li''ber-ty	po''pu-lace	tra''ge-dy
li''quor-ice	po''fi-tive	tra''gi-cal
li''tur-gy	pre''ju-dice	trea''che-ry
lo''zen-ges	pri''mi-tive	trea''che-rous
Ma''gi-cal	pro''di-gal	trea''fur-er
ma''gi-strate	pro''pa-gate	tri''ni-ty
ma''nage-ment	pu''nish-ment	tri''vi-al
ma''ni-fest	Qua''li-fy	trou''ble-some
ma''ni-fold	qua''li-ty	ty''ran-nize
ma''nu-script	Ra''ven-ous	vi''car-age

vi''gor-ous	cor-di al	Sanc-ti on
vi''ne-gar	Fac-ti on	spa-ci ous
vi''si-ble	fa-shi on	tur-ge on
Wi''dow-er	Man-fi on	
wi''ther-ed	men-ti on	Cha''rac-ter
Ye''ster-day	Na-ti on	cho''rist-er
ye''ster-night	no-ti on	chris-ti an
	nup-ti als	chris-ten-ing
Ac-ti on	Op-ti on	chro''ni-cle
auc-ti on	Par ti al	chy''mist-ry
Bril-li ant	pa-ti ence	Me''chan-ism
Cap-ti ous	pen-si on	mo''nar-chy
cau-ti ous	Quo-ti ent	Se''pul-chre

Accented on the second Syllable.

A-ban-don	al-lure-ment	at-tend-ance
a-ba-fed	al-migh-ty	a-tone-ment
a-ba-se-ment	al-rea-dy	at-tach-ment
a-bate-ment	a-mend-ment	Be-gin-ning
ab-hor-rence	a-muse-ment	be-head-ed
a-bi-ding	an-cho-vy	be-hold-en
a-bor-tive	ap-pa-rent	be-lov-ed
a-bridg-ed	ap-pear-ance	be-sprin-kle
a-bridg-ment	ap-point-ment	be-tray-er
ab-rupt-ness	ap-prais-er	blas-phe-mer
a-bund-ance	ap-pren-tice	bra-va-do
ac-com-plice	ar-raign-ment	Ca-na-ry
ad-van-tage	ar-rest-ed	ca-the-dral
af-fect-ed	ar-ri-val	com-mit-tee
af-flict-ed	a-saf-fin	com-pen-sate
a-fore-said	af-fem-bly	com-po-sure
ag-gress-or	af-fess-ment	con-ceal-ment
al-li-ance	af-sign-ment	con-ceit-ed
al-low-ance	af-fist-ance	con-cord-ance

con-cur-rence	ex-act-ness	re-lin-quish
con-du-cive	ex-clu-sive	re-mem-brance
con-fine-ment	ex-empt-ed	re-pent-ance
con-jec-ture	ex-ter-nal	re-pug-nant
con-nect-ed	Je-ho-vah	re-sem-blance
con-sump-tive	im-peach-ment	re-sent-ment
cor-rect-ness	im-per-fect	re-tire-ment
De-camp-ment	im-port-ance	re-venge-ful
de-ceit-ful	im-prove-ment	Shame-fac-ed
de-fence-less	im-pul-sive	stu-pen-dous
de-fend-ant	in-camp-ment	sub-mis-sive
de-fi-ance	in-cen-tive	su-preme-ly
de-ject-ed	in-chant-ment	sur-mount-ed
de-light-ful	in-cite-ment	Tor-ment-ing
de-lin-quent	in-clu-sive	trans-pa-rent
de-mon-strate	in-cul-cate	tri-um-phant
de-pend-ance	in-cum-brance	Vin-dic-tive
de-pend-ant	in-debt-ed	un-daunt-ed
de-port-ment	in-dorse-ment	un-thank-ful
de-tach-ment	in-duce-ment	un-whole-some
de-ter-mine	in-struct-ive	
dis-burse-ment	in-trench-ment	Ac-cu-stom
dis-cern-ment	Noc-tur-nal	ad-mo-nish
dis-ci-ple	Ob-du-rate	a-bo-lish
dis-qui-et	ob-serv-ance	ap-pa-rel
dis-tur-bance	oc-cur-rence	Co-ha-bit
E-lope-ment	op-po-nent	con-fi-der
em-bel-lish	op-press-ive	con-ti-nue
en-croach-ment	Per-spect-ive	De-mo-lish
en-dow-ment	po-ta-toes	dis-a-ster
en-joy-ment	pro-duct-ive	dis-co-ver
en-light-en	pro-fuse-ness	dis-cre-dit
e-nor-mous	pur-su-ant	dis-ho-nest
en-vi-ron	Re-fresh-ment	dis-plea-sure

dis-tri''bute	Im-mo''dest	Pro-hi''bit
En-a''mel	im-mo''ral	Re-co''ver
en-dea''vous	im-pli''cit	To-ge''ther
e-fa''blish	im-pro''per	Un-flea''dy
ex-hi''bit	in-tre''pid	

Accented on the last Syllable.

Ac-qui-esce	dis-o-bey	O-ver-born
af-ter-noon	dis-o-blige	o-ver-cast
am-bus-cade	dis-pos-ies	o-ver-come
ap-per-tain	dis-re-gard	o-ver-look
ap-pre-hend	dis-re-spect	o-ver-turn
Bon-ba-zine	dis-u-nite	o-ver-take
Cir-cum-vent	Here-up-on	o-ver-throw
co-in-cide	Im-ma-ture	o-ver-run
com-plai-sant	Im-por-tune	Per-se-vere
com-pre-hend	in-com-mode	Su-per-scribe
com-pro-mi-e	in-com-plete	Vi-o-lin
con-de-scend	in-cor-rect	un-be-lief
con-tra-dict	in-cor-rupt	un-der-stand
con-tro-vert	in-di-rect	un-der-take
cor-re-spond	in-dis-creet	
coun-ter-mand	in-dis-pose	A''la-mode
coun-ter-vail	in-so-much	Ba''lu-strades
Dis-a-gree	in-ter-cede	Ca''ra-van
dis-al-low	in-ter-fere	co''chi-neal
dis-ap-pear	in-ter-leave	Do''mi-neer
dis-ap-point	in-ter-line	Ma''ga-zine
dis-ap-prove	in-ter-vene	Re''col-lect
dis-be-lief	in-ter-mix	re''com-mend
dis-com-mend	in-ter-rupt	re''pre-hend
dis-com-pose	in-tro-duce	re''pre-sent
dis-con-tent	Mis-ap-ply	re-pri-mand
dis-en-gage	mis-be-have	Se''ven-teen
dis-e-steem	mis-in-form	Vo''lun-teer

T A B L E III.

*Words of four Syllables.**Accented on the first Syllable.*

Ac-cu-ra-cy	Or-di-na-ry	e''pi-lep-sy
ac-cu-rate-ness	Par-don-a-ble	Go''vern-a-ble
ac-cu-rate-ly	par-li-a-ment	He''té-ro dox
ad-mi-ral-ty	prac-ti-ca-ble	ho''nour-a-ble
ad-ver-sa-ry	Rea-son-a-ble	Li''ter-a-ture
al-le go-ry	Ser-vice-a-ble	Ma''tri-mo-ny
a-mi-a-ble	stu-di-ous-ly	mi''se-ra-ble
an-nu-al-ly	sub-lu-na-ry	Ne''ces-sa-ries
an-swer-a-ble	Talk-a-tive-ness	Pre''fer-a-ble
an-ti-cham-ber	te-di-ous-ly	pre''va-len-cy
ap-ply-ca-ble	trans-i-to-ry	pro''fit-a-ble
Com-fort-a-ble	Vil-lain-ous-ly	pro''mis-so-ry
com-ment-a-ry	Won-der-ful-ly	pu''n-ish-a-ble
com-pe-ten-cy		Se''cre-ta-ry
con-quer-a-ble	A''gri-cul-ture	flo''ven-li-ness
cor-pu-len-cy	a''nu-er-a-ble	fo''ve-reign ty
con-tro-ver-sy	Be''ne-fit-ing	spi''ri-tu-al
Dan-ger-ous-ly	Ca''ter-pil-lar	spi''ri-tu-ous
du-bi-ous-ness	ce''le-bra-ted	Ta''ber-na-cle
du-ra-ble-ness	ce''li-ba-cy	to''le-ra-ble
du-ti-ful-ness	ce''re-mo-ny	Vo''lun-ta-ry
Ef-fi-ca-cy	cha''ri-ta-ble	
en-ter-tain-ing	co''lour-a-ble	Anx-i-ous-ly
ex-cel-len-cy	co''vet-ous-ness	cau-ti-ous-ly
Fa-vour-a-ble	cre''dit-a-ble	Fac-ti-ous-ly
fluc-tu-a-ting	cu''stom-a-ry	So-ci-a-ble
french-i-fi-ed	De''li-ca-cy	spa-ci-ous-ness
In-ti-ma-cy	di''la-to-ry	ita-ti-on-er
in-ven-to-ry	di''li-gent-ly	ra''ti-on-er
Mer-ce-na-ry	E''li-gi-ble	Va''li-ant-ly

Accented on the second Syllable.

Ac-count-a-ble	com-mo-di-ous	ex-pe-ri-ence
ad-ven-tur-er	com-mu-ni-cant	ex-trem-i-ty
ad-ver-si-i-ty	com-pen-di-um	Fan-tas-ti-cal
a-do-ra-ble	com-po-sed-ness	fa-tal-i-ty
af-firm-a-tive	con-tempt-i-ble	fer-til-i-ty
ab-bre-vi-ate	con-tin-gen-cy	for-mal-i-ty
ab-ste-mi-ous	con-ve-ni-ent	fra-ter-ni-ty
ab-sur-d-i-ty	con-ver-si-ble	fru-gal-i-ty
a-bun-dant-ly	cor-po-re-al	fu-tu-ri-ty
ac-com-mo-date	cou-ra-ge-ous	Gram-ma-ri-an
ac-tiv-i-ty	De-bauch-e-ry	gra-tu-i-ty
ad-ver-ten-cy	de-ceiv-a-ble	Ha-bit-u-al
a-dul-te-rate	de-fens-i-ble	har-mo-ni-ous
al-le-gi-ance	de-form-i-ty	hu-mil-i-ty
al-le-vi-ate	de-ject-ed-ness	I-den-ti-cal
al-low-a-ble	de-light-ful-ness	i-dol-a-trous
a-ma-zing-ly	de-plo-ra-ble	il-lu-mi-nate
an-ni-hi-late	dis-dain-ful-ness	im-me-di-ate
an-nu-i-ty	dis-gust-ful-ly	im-mor-tal-ize
anx-i-e-ty	dis-taste-ful-ly	im-pe-ri-ous
a-rith-me-tic	di-ver-si-ty	im-per-ti-nence
a-scend-en-cy	di-vin-i-ty	in-ca-pa-ble
af-so-ci-ate	Ef-fect-ive-ly	in-cli-na-ble
au-then-ti-cate	ef-fect-u-al	in-con-stant-cy
Bar-ba-ri-an	em-bel-lish-ed	in-dif-fer-ence
Ca-lum-ni-ate	en-co-mi-um	in-fal-li-ble
cap-tiv-i-ty	e-qual-i-ty	in-fe-ri-or
car-nal-i-ty	er-ror-ne-ous	in-firm-i-ty
cen-so-ri-ous	e-ter-ni-ty	in-ge-ni-ous
co-in-ci-dent	e-van-ge-list	in-gre-di-ent
col-le-gi-ate	ex-em-pla-ry	in-ju-ri-ous
co-me-di-an	ex-or-bi-tant	in-tem-per-ance
com-mend-a-ble	ex-pe-di-ent	in-qui-e-tude

Lux-u-ri-ent	fcur-ril-i-ty	af-fi"ni-ty
Ma-jor-i-ty	fe-cu-ri-ty	a-bi"li-ty
ma-te-ri-al	fe-ver-i-ty	a-bo"lish-ing
ma-tu-ri-ty	fin-cer-i-ty	a-bo"mi-nate
me-lo-di-ous	fo-bri-e-ty	a-la"cri-ty
me-mo-ri-al	fo-ci-e-ty	am-phi"bi-ous
mi-nor-i-ty	fo-lemn-i-ty	a-na"to-mist
mo-ral-i-ty	fo-phist-i-cal	a-no"ny-mous
mor-tal-i-ty	spon-ta-ne-ous	an-ta"go-nist
myf-te-ri-ous	ftu-pid-i-ty	an-ti"qui-ty
Ne-ces-fi-ty	sub-lim-i-ty	a-po"lo-gize
no-to-ri-ous	ful-phu-re-ous	a-po"sta-fy
O-be-di-ence	fu-per-flu-ous	a-fto"nifh-ment
o-be-di-ent	fu-pe-ri-ör	a-ftro"lo-ger
ob-fcu-ri-ty	fu-per-la-tive	a-ftro"no-mer
ob-ferv-a-ble	fu-p-port-a-ble	au-tho"ri-ty
out-ra-ge-ous	ful-cep-ti-ble	Bar-ba"ri-ty
Pe-cu-li-ar	Tem-peft-u-ous	be-a"ti-tude
pe-nu-ri-ous	to-bac-co-nift	be-ne"vo-lence
per-ceiv-a-ble	tor-ment-ing-ly	bi-o"gra-pher
pe-remp-to-ry	tran-quil-i-ty	Ca-la"mi-tous
pi-rat-i-cal	tri-an-gu-lar	ca-la"mi-ty
plu-ral-i-ty	tu-mult-u-ous	ca-pa"ci-tate
pre-ca-ri-ous	ty-ran-ni-cal	ca-pi"tu-late
pre-ferv-a-tive	Va-lid-i-ty	ci"vil-i-ty
pre-fump-tu-ous	vi-cif-fi-tude	co-a"gu-late
pro-penf-i-ty	un-change-a-ble	com-bu"fti-ble
pro-phet-i-cal	un-fur-nifh-ed	com-mo"di-ty
pro-pri-e-ty	un-mer-ci-ful	com-pa"ri-fon
Ra-pid-i-ty	un-fearch-a-ble	com-pe"ti-tor
re-luc-tan-cy	vo-lup-tu-ous	con-fe"de-rate
re-mark-a-ble		con-fpi"cu-ous
re-fponf-i-ble	Ac-ce"le-rate	con-ti"nu-al
Sa-lu-bri-ous	ad-mi"ni-fter	con-ti"nu-ance

De-ge''ne-rate	il-li''ter-ate	per-fi''di-ous
de-li''be-rate	il-lu''stri-ous	per-pe''tu-ate
de-li''ver-ance	im-ma''cu-late	per-pe''tu-al
de-no''mi-nate	im-mo''de-rate	phi-lo''so-pher
de-pre''ci-ate	im-pe''ni-tent	phi-lo''so-phy
dex-te''ri-ty	im-po''ver-ish	po-ly''ga-my
di-mi''nu-tive	im-pri''fon-ment	po-ste''ri-ty
dis-co''ve-ry	im-pro''ba-ble	pre-ci''pi-tate
dis-cri''mi-nate	in-cre''di-ble	pre-de''sti-nate
Ef-fe''mi-nate	in-du''stri-ous	pre-me''di-tate
e-gre''gi-ous	in-fa''tu-ate	pro-mi''scu-ous
e-la''bo-rate	in-g''nu-ous	pro-sper''i-ty
e-ma''ci-ate	in-ha''bi-tant	Re-ci''pro-cal
e-mo''lu-ment	in-fi''nu-ate	re-ge''ne-rate
em-pha''ti-cal	in-te''gri-ty	re-li''gi-on
e-pi''to-me	in-ve''iti-gate	rhe-to''ri-cal
e-qui''va-lent	in-ve''te-rate	ri-di''cu-lous
e-qui''vo-cate	in-vi''si-ble	Sa-ga''ci-ty
e-sta''blish-ment	ir-re''gu-lar	fig-ni''fi-cance
e-va''cu-ate	Le-gi''ti-mate	sim-ply''ci-ty
ex-a''spe-rate	las-ci''vi-ous	so-li''cit-ous
ex-e''cu-tor	mag-ni''fi-cence	sy-no''ny-mous
ex-pe''ri-ment	ma-le''vo-lence	Tau-to''lo-gy
ex-po''stu-late	me''cha''ni-cal	the-a''tri-cal
ex-te''nu-ate	me-di''cin-al	the-o''lo-gy
ex-tra''va-gance	me-tro''po-lis	ti''mid-i-ty
Fe-li''ci-ty	mi-ra''cu-lous	Ve-ra''ci-ty
Ge-o''me-try	mo-bi''li-ty	vi-va''ci-ty
gram-ma''ti-cal	mo-no''po-lize	u-na''ni-mous
He-re''ti-cal	No-bi''li-ty	
hi''sto-ri-an	Ob-li''vi-on	Af-fec-ti-on
hu-mi''li-ty	om-ni''po-tent	af-flic-ti-on
hy-po''cri-fy	o-ri''gi-nal	at-ten-ti-on
Il-li''be-ral	Par-ti''cu-lar	au-da-ci-ou

Cef-fa-ti on	Fal-la-ci ous	vex-a-ti ous
col-lec-ti on	for-ma-ti on	vex-a-ti on
col-lu-fi on	foun-da-ti on	Am-bi ^{ll} ti on
co - i ^{ti} on	Im-par-ti al	Be-ha ^{ll} vi our
con-plex-i on	im-pa-ti ence	Ca-pri ^{ll} ci ous
con-tes-fi on	in-itrac-ti on	ce-le ^{ll} fi al
con-ces-fi on	in-va-fi on	com-pa ^{ll} ni on
con-fu ^p p-ti on	Li-cen-ti ous	De-ci ^{ll} fi on
con-vic-ti on	Nar-ra-ti on	de-li ^{ll} ci ous
con-vul-fi on	Ob-nox-i ous	di-vi ^{ll} fi on
cor-rec-ti on	oc-ca-fi on	do-ni ^{ll} ni on
cor-rupt-i on	o-mis-fi on	E-di ^{ll} ti on
cre-a-ti on	Per-mis-fi on	e-spe ^{ll} ci al
Dam-na-ti on	plan-ta-ti on	Fa-mi ^{ll} li ar
de-cep-ti on	pol-lu-ti on	fic-ti ^{ll} ci ous
de-coc-ti on	pre-cau-ti on	In-ci ^{ll} fi on
de-duc-ti on	pre-fump-ti on	ju-di ^{ll} ci ous
de-scen-fi on	pre-ven-ti on	Ma-gi ^{ll} ci an
de-crip-ti on	pro-fes-fi on	ma-li ^{ll} ci ous
de-fer-ti on	pro-por-ti on	mu-fi ^{ll} ci an
de-structi on	Quo-a-ti on	Of-fi ^{ll} ci ous
de-tec-ti on	Re-bel-li on	o-pi ^{ll} ni on
de-vo-ti on	re-cep-ti on	Par-ti ^{ll} ti on
dis-su-fi on	re-demp-ti on	per-di ^{ll} ti on
di-gres-fi on	re-la-ti on	per-ni ^{ll} ci ous
di-gest-i on	re-mis-fi on	pe-ti ^{ll} ti on
di-rec-ti on	Sal-va-ti on	phy-fi ^{ll} ci an
dis-tinc-ti on	so-lu-ti on	po-fi ^{ll} li on
dis-trac-ti on	sub-jec-ti on	pro-di ^{ll} gi ous
di-ver-fi on	sub-mis-fi on	pro-vi ^{ll} fi on
du-ra-ti on	sub-fcrip-ti on	Se-di ^{ll} ti ous
E-lec-ti on	sub-trac-ti on	fu-spi ^{ll} ci on
e-mo-ti on	Tempt-a-ti on	Tra-di ^{ll} ti on
ex-cur-fi on	te-na-ci ous	tran-fi ^{ll} ti on
ex-pres-fi on	Va-ca-ti on	tu-i ^{ll} ti on

Accented on the third Syllable.

Ac-ci-dent-al	in-de-pend-ent	un-pre-pa-red
af-fi-da"vit	in-of-fen-five	un-pro-vi-ded
ap-pre-hen-five	in-stru-ment-al	
ar-bi-tra-tor	in-ter-ces-or	Al-to-ge"ther
Bast-i-na-do	in-ter-med-dle	a"na-bap-tist
Co-ad-ju-tor	in-ter-mix-ture	a"na-bap-tism
co-e-ter-nal	in-tro-duc-tive	a-po"sto"lic
co-ex-ist-ent	Mis-de-mean-or	Be"ne-fac-tor
com-ment-a-tor	mis-in-ter-pret	be"ne-fac-tress
cor-re-spond-ent	Op-por-tune-ly	De"tri-men-tal
Dis-ad-van-tage	o-ver-bur-den	dis-in-he"rit
dis-af-fect-ed	o-ver-cloud-ed	dis-con-ti"nue
dis-a-gree-ment	re-in-force-ment	do"cu-ment-al
dis-ap-point-ed	Sa-cer-do-tal	E-qui-di"stant
dis-com-po-sure	sa-cra-ment-al	e"ver-last-ing
dis-con-tent-ed	se-ques-tra-tor	Ho"ri-zon-tal
E-van-gel-ic	su-per-vi-for	Le"gis-la-tive
en-ter-tain-ed	un-ac-quaint-ed	Ma"nu-fac-ture
Fun-da-ment-al	un-ad-vi-fed	me"mo-ran-dum
In-ad-vert-ence	un-af-fect-ed	mo"de-ra-tor
in-co-he-rent	un-be-com-ing	Na"vi-ga-tor
in-co-he-rence	un-de-fi-led	O"pe-ra-tor
in-con-sist-ent	un-der-ta-ker	Re"gu-la-tor
in-con-sist-ence	un-di-vi-ded	Se"mi-co-lon
in-de-co-rum	u-ni-vers-al	When-so-e"ver

Accented on the last Syllable.

mis-ap-pre-hend	su-per-in-duce	ca"ri-bi-neer
mis-un-der-stand	su-per-in-tend	e"le-cam-pane
mul-ti-plicand	ul-tra-ma-rine	le"ger-de-main
re-cog-ni-fee		mis-re"pre-sent
re-cog-ni-for	a"ni-mad-vert	ne"ver-the-less
su-per-a-bound	a"ver-du-poise	rho"do-mon-tad

T A B L E V.

*Words of five Syllables.**Accented on the first Syllable.*

Ar-bi-tra-ri-ly	Ne''ces-fa-ri-ly
Cir-cu-la-to-ry	Spi''rit-u-al-ly
Ex-pi-a-to-ry	Vo''lun-ta-ri-ly
Ju-di-ca-to-ry	
Mar-ri-age-a-ble	Ac-ti-on-a-ble
Or-di-na-ri-ly	Con-sci-on-a-ble
Sup-pli-ca-to-ry	Dic-ti-on-a-ry
Va-ri-a-ble-ness	Mis-fi-on-a-ries
	Pas-si-on-ate-ly
Cu''stom-a-ri-ly	Sta-ti-on-a-ry
De''di-ca-to-ry	So-ci-a-ble-ness
Fi''gu-ra-tive-ly	Fa''thi-on-a-ble
He''te-ro-dox-y	Que''sti-on-a-ble
Mi''ser-a-ble-ness	Ra''ti-on-al-ly

Accented on the second Syllable.

Ab-bre-vi-a-ture	Ex-tem-po-ra-ry
ab-ste-mi-ous-ness	In-cen-di-a-ry
an-ni-hi-la-ted	in-va-ri-a-ble
Com-men-su-ra-ble	Lux-u-ri-ous-ness
com-mu-ni-ca-ble	Ob-se-qui-ous-ness
com-mu-ni-ca-ted	Tem-pest-u-ous-ness
com-mu-ni-ca-tive	tu-mult-u-ous-ly
com-pa-ra-tive-ly	Un-cul-ti-vated
con-tem-po-ra-ry	un-pre-ce-dent-ed
con-tempt-u-ous-ly	
con-ve-ni-en-cy	A-bo''mi-na-ble
cou-ra-ge-ous-ly	a-po''the-ca-ry
De-fam-a-to-ry	Con-fa''bu-la-ting
de-ter-min-a-ble	con-fe''de-ra-cy
dis-tin-guish-a-ble	con-fi''de-ra-ble

con-ti''nu-al-ly
 De-ge''ne-ra-cy
 de-li''be-rate-ly
 dif-ho''nour-a-ble
 dif-in-te''rest-ed
 Ef-fe''mi-na-cy
 e-pi''sto-la-ry
 I''ma''gin-a-ble
 im-pe''ne-tra-ble
 in-e''sti-ma-ble
 in-e''vi-ta-ble
 in-fe''pa-ra-b'le
 in-to''le-ra-ble
 in-vo''lun-ta-ry
 Le-gi''ti-ma-cy
 Par-ti''cu-lar-ly
 pre-li''mi-na-ries

Sig-ni''fi-can-cy
 Af-fec-ti on-ate
 Com-mis-si on-er
 con-fec-ti on-er
 Ex-tor-ti on-er
 Prac-ti-ti on-er
 Ra-pa-ci ous-ness
 Sen-ten-ti ous-ness
 Sub-stan-ti al-ly
 Con-di''ti on-al-ly
 De-fi''ci en-cy
 E-spe''ci al-ly
 Ju-di''ci ous-ness
 Of-fi''ci ous-ly
 Suf-fi''ci ent-ly
 fu-spi''ci ous-ly

Accented on the third Syllable.

Ad-van-ta-ge-ous
 am-bi-gu-i-ty
 am-phi-the-a-tre
 an-ni-ver-sa-ry
 ar-gu-ment-a-tive
 chr-ist-i-an-i-ty
 com-pre-hen-si-ble
 con-san-guin-i-ty
 con-ti-nu-i-ty
 con-tra-dict-o-ry
 con-tra-ri-e-ty
 cor-di-al-i-ty
 cu-ri-of-i-ty
 Dif-o-be-di-ence
 Ex-com-mu-ni-cate
 Flex-i-bil-i-ty

Im-ma-te--i-al
 im-mo-ral-i-ty
 im-mor-tal-i-ty
 im-por-tu-ni-ty
 in-com-mo-di-ous
 in-con-ceiv-a-ble
 in-con-gru-i-ty
 in-con-sist-en-cy
 in-con-so-la-b'le
 in-con-ve-ni-ence
 in-de-pend-en-cy
 in-dis-pens-i-ble
 in-di-vid-u-al
 in-e-qual-i-ty
 in-ex-pe-ri-ence
 in-ge-nu-i-ty

in-hu-man-i-ty
in-stan-ta-ne-ous
in-sup-port-a-ble
in-tel-lect-u-al
ir-re-proach-a-ble
ir-re-sist-a-ble
ir-re-triev-a-ble
Mis-cel-la-ne-ous
mu-ta-bil-i-ty
Op-por-tu-ni-ty
Par-si-mo-ni-ous
par-ti-al-i-ty
pe-ri-o-di-cal
pref-by-te-ri-an
punc-tu-a-li-ty
Sa-cri-le-gi-ous
se-ni-or-i-ty
sen-si-bil-i-ty
sub-ter-ra-ne-ous
su-per-flū-i-ty
U-ni-form-i-ty

A"cri-mo-ni-ous
a"stro-lo"gi-cal
au-then-ti"ci-ty
Ca"te-go"ri-cal
ce"re-mo-ni-al
ce"re-mo-ni-ous
chro-no-lo"gi-cal
ci"ce-ro-ni-an
cre"di-bil-i-ty
Di-a-bo-li-cal
dis-con-ti"nu-ance
dis-in-ge"nu-ous
dis-in-ha"bit-ed

E-nig-ma"ti-cal
e"pi-de"mi-cal
e-qua-ni"mi-ty
e-qui-li"bri-um
e-van-ge"lic-al
Ge-ne-a"lo-gy
ge"ne-ra-li-ty
ge"ne-ros-i-ty
ge-o-gra"phi-cal
ge"o-me"tri-cal
Ho"spi-tal-i-ty
Je"su-it-ic-al
ig-no-mi"ni-ous
il-le-gi"ti-mate
in-ca-pa"ci-ty
in-com-pa"ci-ble
in-con-si"de-rate
in-tre"pid-i-ty
Li"be-ral-i-ty
Ma"the-ma"ti-cal
ma"tri-mo-ni-al
me"ri-to-ri-ous
mi"ni-ste-ri-al
mul-ti-pli"ci-ty
Per-pen-di"cu-lar
per-ti-na"ci-ty
pre-ter-na"tu-ral
pro"ba-bil-i-ty
pro"di-gal-i-ty
pu-sil-la"ni-mous
Re"gu-lar-i-ty
re"pre-hen-si-ble
re"pre-sent-a-tive
The-o-lo"gi-cal
Un-ac-cu"stom-ed

E

u-na-ni-

u-na-ni''mi-ty

Ab-ju-ra-ti on
 ab-ro-ga-ti on
 ab-so-lu-ti on
 af-fect-a-ti on
 af-firm-a-ti on
 ag-gra-va-ti on
 al-le-ga-ti on
 al-ter-a-ti on
 al-ter-ca-ti on
 am-pu-ta-ti on
 an-no-ta-ti on
 an-ti-christ-i-an
 ap-plica-ti on
 ap-pre-hen-si on
 ap-pro-ba-ti on
 ar-bi-tra-ti on
 as-sig-na-ti on
 aug-men-ta-ti on
 Bac-cha-na-li-an
 brag-ga-do-ci o
 Cal-ci-na-ti on
 cal-cu-la-ti on
 cir-cu-la-ti on
 cir-cum-spec-ti on
 cir-cum-stanti al
 co-tes-sen-ti al
 eom-bi-na-ti on
 com-mend-a-ti on
 com-pen-sa-ti on
 com-plica-ti on
 com-pre-hen-si on
 com-pu-ta-ti on
 con-demn-a-ti on

con-de-scen-si on
 con-firm-a-ti on
 con-fu-ta-ti on
 con-gre-ga-ti on
 con-ju-ra-ti on
 con-sci-en-ti ous
 con-se-cra-ti on
 con-so-la-ti on
 con-ster-na-ti on
 con-sti-tu-ti on
 con-sult-a-ti on
 con-sum-ma-ti on
 con-tem-pla-ti on
 con-tra-dic-ti on
 con-tu-ma-ci ous
 con-ver-sa-ti on
 cor-po-ra-ti on
 cul-ti-va-ti on
 De-cla-ra-ti on
 de-cli-na-ti on
 de-pri-va-ti on
 dis-af-fec-ti on
 dis-pen-sa-ti on
 dis-ser-ta-ti on
 dis-so-lu-ti on
 de-test-a-ti on
 de-vi-a-ti on
 Ef-fi-ca-ci ous
 em-bark-a-ti on
 ex-alt-a-ti on
 ex-cla-ma-ti on
 ex-e-cu-ti on
 ex-hort-a-ti on
 ex-pect-a-ti on
 ex-pla-na-ti on

ex-port-

ex-port-a-ti on
 Fer-ment-a-ti on
 fluc-tu-a-ti on
 for-ni-ca-ti on
 fu-mi-ga-ti on
 Im-port-a-ti on
 in-cli-na-ti on
 in-flam-ma-ti on
 in-vi-ta-ti on
 La-ment-a-ti on
 Men-su-ra-ti on
 mo-lest-a-ti on
 Oc-cu-pa-ti on
 Pal-pi-ta-ti on
 per-se-cu-ti on
 pu-tre-fac-ti on
 Re-cant-a-ti on
 re-lax-a-ti on
 Se-ques-tra-ti on
 stu-pe-fac-ti on
 suf-foc-a-ti on
 su-per-scrip-ti on
 Trans-form-a-ti on
 trans-port-a-ti on
 Vin-di-ca-ti on
 vi-o-la-ti on
 ul-cer-a-ti on
 u-surp-a-ti on

Ac-qui-si-ti on
 ad-mo-ni-ti on
 ad-ven-ti-ti ous
 a-gi-ta-ti on
 am-mu-ni-ti on
 a-va-ri-ci ous

Be-ne-dic-ti on
 be-ne-fac-ti on
 be-ne-fi-ci al
 Ce-le-bra-ti on
 cir-cum-ci-si on
 co-a-li-ti on
 com-pe-ti-ti on
 com-po-si-ti on
 con-fi-sca-ti on
 co-ro-na-ti on
 De-di-ca-ti on
 de-fa-ma-ti on
 de-fi-ni-ti on
 de-mo-li-ti on
 de-mon-s-tra-ti on
 de-po-si-ti on
 di-mi-nu-ti on
 di-vin-a-ti on
 E-du-ca-ti on
 e-le-va-ti on
 e-lo-cu-ti on
 e-sti-ma-ti on
 ex-pe-di-ti on
 ex-pe-di-ti ous
 Ge-ne-ra-ti on
 gra-vi-ta-ti on
 Ha-bi-ta-ti on
 he-si-ta-ti on
 Il-lu-s-tra-ti on
 i-mi-ta-ti on
 in-ju-di-ci ous
 in-suf-fi-ci ent
 ir-re-li-gi on
 Li-mi-ta-ti on
 li-que-fac-ti on

Me"di-ta-ti on
 mo"de-ra-ti on
 Na"vi-ga-ti on
 no"mi-na ti on
 O"bli-ga-ti on
 o"-pe-ra-ti on
 op-po-si"ti on
 o"ften-ta-ti on
 Pe"ni-ten-ti al
 po"li-ti"ci an
 pre"pa-ra-ti on
 pre"sent-a-ti on
 pre"serv-a-ti on
 pro"cla-ma-ti on
 pro"fa-na-ti on
 pro"vi-den-ti al
 pro"vo-ca-ti on
 pu"bli-ca-ti on
 Re"col-lec-ti on
 re"form-a-ti on
 re"no-va-ti on
 re"pa-ra-ti on
 re"pe-ti-ti on

re"fig-na-ti on
 re"spi-ra-ti on
 re"sto-ra-ti on
 re"sur-rec-ti on
 re"tri-bu-ti on
 re"vo-lu-ti on
 Sa"li-va-ti on
 sa"lu-ta ti on
 sa"tis-fac-ti on
 se"pa-ra-ti on
 si"tu-a-ti on
 spe"cu-la-ti on
 sti"pu-la-ti on
 su-per-ci"li ous
 su-per-fi"ci al
 su-per-sti"ti on
 sup-po-si"ti on
 sur-rep-ti"ti ous
 To"le-ra-ti on
 trans-po-si"ti on
 tri"bu-la-ti on
 Ve"ge-ta-ti on
 ve"ne-ra-ti on

Accented on the fourth Syllable.

Con-tra-dis-tin-guish
 En-thu-si-ast-ic
 Im-pro-pri-a-tor
 Mis-com-pre-hend-ed
 mis-un-der-stand-ing
 mul-ti-pli-ca-tor
 Su-per-a-bun-dance
 su-per-in-tend-ant
 su-per-in-tend-ed
 Un-cir-cum-ci-fed

Ad-mi"ni-s-tra-tor
 ad-mi"ni-s-tra-trix
 a-po"ca-lyp-tic
 Cha"rac-ter-ist-ic
 De-no"mi-na-tor
 de-no"mi-na-trix
 Ec-cle-si-a"st-ic
 ex-pe"ri-ment-al
 Hy-e-ro-gly"phic
 Mis-re"pre-sent-ed

TABLE

T A B L E VI.

*Words of Six Syllables.**Accented on the second Syllable*

Un-par-don-a-ble-nefs	un-pro"fit-a-ble-nefs
Con-ci"li-a-to-ry	un-ne"ces-fa-ri-ly
con-gra"tu-la-to-ry	
con-fi"der-a-ble-nefs	Af-fec-ti-on-ate-ly
E-ja"cu-la-to-ry	Dis-cre"ti-on-a-ry
ex-po"stu-la-to-ry	Ex-cep-ti-on-a-ble
in-to"ler-a-ble-nefs	Pro-por-ti-on-a-ble
In-vo"lun-ta-ri-ly	Un-con-sci-on-a-ble
Un-cha"ri-ta-ble-nefs	un-que"sti-on-a-ble

Accented on the third Syllable.

Dis-o-be-di-ent-ly	in-ter-ro"ga-to-ry
Ex-tra-or-di-na-ry	Ma"gi-ste-ri-al-ly
In-con-ve-ni-ent-ly	Me"ri-to-ri-ous-ly
in-com-mu-ni-ca-ble	Re"com-mend-a-to-ry
Sa-cri-le-gi-ous-ly	
fu-per-an-nu-a-ted	Con-sci-en-ti-ous-ly
fu-per-nu-me-ra-ry	Dis-pro-por-ti-on-ate
Un-ac-count-a-ble-nefs	Ex-e-cu-ti-on-er
	In-com-pas-si-on-ate
Ce"re-mo-ni-ous-ly	in-suf-fi"ci-en-cy
Di-a-me"tri-cal-ly	Su-per-ci"li-ous-ly
Em-blem-a"ti-cal-ly	fu-per-fi"ci-al-ly
In-con-fi"der-a-bly	fur-rep-ti"ti-ous-ly

Accented on the fourth Syllable.

A-be-ce-da-ri-an	dis-in-te-rest-ed-ly
an-te-de-lu-vi-an	Im-mu-ta-bil-i-ty
an-ti-mo-nar-chi-al	im-par-ti-al-i-ty
Dis-ad-van-ta-ge-ous	im-pos-si-bil-i-ty
E 3	in-com-pre-

in-com-pre-hen-si-ble
 in-fal-li-bil-i-ty
 in-sen-si-bil-i-ty
 ir-re-con-ci-la-ble
 Pe-cu-li-ar-i-ty
 Su-pe-ri-or-i-ty
 su-per-in-tend-en-cy
 U-ni-ver-sal-i-ty

Com-pa"ti-bil-i-ty
 Dif-fa"tis-fac-to-ry
 Ee-cle-si-a"sti-cal
 e-ty-mo-lo"gi-cal
 Fa-mi"liar-i-ty
 Ge-ne-a-lo-gi-cal
 ge"ne-ral-if-fi-mo
 He"te-ro-ge-ne-ous
 Im-pro"ba-bil-i-ty
 ir-re-gu-lar-i-ty
 Me"di-ter-ra-ne-an
 Pre-de"stin-a-ri-an
 pu-sil-la-ni"mi-ty
 Se"mi-di-a"me-ter
 spi"rit-u-al-i-ty
 Va"le-tu-di"na-ry

Ab-bre-vi-a-ti on
 ac-com-mo-da-ti on
 ac-cu-mu-la-ti on
 a-dul-te-ra-ti on
 al-le-vi-a-ti on
 an-ni-hi-la-ti on
 a-nun-ci-a-ti on
 af-faf-fin-a-ti on
 af-so-ci-a-ti on

Cir-cum-lo-cu-ti on
 com-mu-ni-ca-ti on
 De-ter-mi-na-ti on
 Fal-si-fi-ca-ti on
 Glo-ri-fi-ca-ti on
 Il-lu-mi-na-ti on
 in-ter-pre-ta-ti on
 in-ter-ro-ga-ti on
 just-i-fi-ca-ti on
 Mor-ti-fi-ca-ti on
 mul-ti-plic-a-ti on
 Ne-go-ti-a-ti on
 Re-im-bark-a-ti on
 Sanc-ti-fi-ca-ti on
 sig-ni-fi-ca-ti on
 so-lemn-i-za-ti on
 so-phist-i-ca-ti on
 sub-or-di-na-ti on
 Tat-ter-de-mal-li on
 Vers-i-fi-ca-ti on

A-bo"mi-na-ti on
 a"ca-de-mi-ci-an
 ad-mi"ni-str-a-ti on
 am-pli"fi-ca-ti on
 a"ni-mad-ver-si on
 a-rith-me-ti"ci-an
 ar-ti"cu-la-ti on
 af-fe"ve-ra-ti on
 Ca-pi"tu-la-ti on
 cla"ri-fi-ca-ti on
 com-mi"se-ra-ti on
 con-fa"bu-la-ti on
 con-gra"tu-la-ti on
 con-fi"der-a-ti on

con-ti-

con-ti"nu-a-ti on	in-fi"nu-a-ti on
De-li"be-ra-ti on	in-ter-po-si-ti on
de-li"ne-a-ti on	Ma"ni-fest-a-ti on
de-no"mi-na-ti on	ma"the-ma"ti-ci an
de-po"pu-la-ti on	Par-ti"ci-pa-ti on
dis-fa"tis-fac-ti on	pe"re-gri-na-ti on
dis-fi"mu-la-ti on	pre-de"stin-a-ti on
E-ja"cu-la-ti on	pre-me"di-ta-ti on
e-qui"vo-ca-ti on	pro-cra"sti-na-ti on
e-va"cu-a-ti on	Qua"li-fi-ca-ti on
e-va"po-ra-ti on	Re"com-mend-a-ti on
ex-a"spe-ra-ti on	re-ge"ne-ra-ti on
ex-po"stu-la-ti on	re-ta"li-a-ti on
Gra"ti-fi-ca-ti on	Sca"ri-fi-ca-ti on
Hu-mi"li-ta-ti on	fo-li"cit-a-ti on
I-ma"gin-a-ti on	Trans-fi"gur-a-ti on
in-dis-po-si"ti on	

T A B L E VI.

Words of Seven Syllables, &c.

Accented as marked.

An-ti-tri"ni-tá-ri-ans	in-ter-lin-e-á-ti on
Co-es-fen-ti-á-li-ty	La"ti-tu-di-ná-ri-ans
con-sub-stan-ti-á-ti on	Mis-re"pre-sent-á-ti on
Dis-ad-van-tá-ge-ous-ly	Ple"ni-po-tén-ti a-ry
dis-con-ti"nu-á-ti on	pre-de-ter-min-á-ti on
dis-fa"tis-fác-to-ri-ly	pro-pór-ti on-a-ble-ness
e-le-e-mó"fi-na-ry	Re-ca-pi"tu-lá-ti on
Ex-com-mu-ni-cá-ti on	re-con-cil-i-á-ti on
In-com-pa"ti-bíl-i-ty	re-ex-a"miná-ti on
in-con-fi"der-á-ti on	Tran-sub-stan-ti-a-ti on
in-cor-rupt-a-bi-li-ty	Na"tu-ral-i-zá-ti on
in-dem-ni-fi-cá-ti on	in-com-pre-hen-si-bíl-i-ty
Ho-nór-i-fi-ca-bi"li-tu-di"ni-ty.	

TABLE I.
PROPER NAMES
Of Persons and Places.

Accented on the first Syllable.

N. B. *Every ch in the following Scriptural Names is sounded hard, like k, as in Christ.*

A-gar	Bil-dad	Ha-riph	Na-chor
A-haz	Bo-az	Ha-noch	Ne-cho
A-faph	Boz-rah	Hyf-fop	Oin-ri
Ab-ner	Ca-desh	Ja-cob	O-phir
Ach-bor	Ca-leb	Ja-pheth	O-red
A-chib	Car-mel	Ja-bez	O-phrah
Ach-sa	Ce-phas	Ja-chin	Pha-rez
A-chish	Che-bar	Ja-zer	Pis-gah
Al-pha	Chu za	Jan-nes	Pi-late
Am-mon	Co-rah	Jo-tham	Pon-tus
An-na	Coz bi	Jop-pa	Rab-bi
An-nas	Dor-cas	Jor-dan	Re-chab
Ar-bah	Do-than	Ish-bach	Re-chah
Ar-non	E-den	Ke-nites	Re-zin
Ash-ban	E-dom	La-chish	Reu-ben
Ash-dod	E-lah	La-mech	Rim-mon
As-fur	E-fau	Lib-nah	Sha-ron
Ba-bel	E-noch	Ma-chir	Sha-drach
Ba-ruch	E-phron	Mam-re	Sha-phrah
Ba-shan	Eg-lon	Man-na	Smyr-na
Be-cher	Ez-ra	Ma-luch	Tar-fus
Be-zer	Fest-us	Me-shech	Tar-shish
Beth-el	Ga-zites	Mi-cha	Tha-mar
Beth-shan	Ge-zer	Mich-mas	Tish-bite
Big-vai	Ger-sham	Mo-lech	To-phet

T A B L E II.

*Scriptural proper Names of Three Syllables.
Accented on the first Syllable.*

Ab-di-el	Pa-tri-arch	Jo''fa-phat
An-ti-och	Par-thi-ans	Ju-pi-ter
Bar-sa-bas	Per-ga-mos	Le''ba-non
Bar-na-bas	Pen-te-cost	Ly''bi-a
Bdel-li-um	Rab-she-keh	Ly''si-as
Beth-le-hem	Re-ho-both	Me''ro-dach
Cai-a-phas	Rho-di-um	Mi-di-an
Clau-di-us	Te-ko-a	Mi''ri-am
Do-da-nim	Thad-de-us	Na''za-rite
E-dom-ites	Uz-zi-el	Ne''the-nims
E-ly-mas	Zip-po-râh	Ni''ne-veh
E-la-mites		Ni''ne-vites
Ek-ron-ites	A''ga-bus	Pe''nu-el
Eph-pha-tha	A''mo-rite	Pe''ris-ites
Ez-rah-ite	A''ma-lek	Pha''ri-fees
Ga-bri-el	Ba''by-lon	Phi''ne-as
Gab-ba-tha	Chry''so-lite	Pon-ti-us
Ger-ge-fenes	Da''li-lah	Por-ti-us
Gil-bo-a	Di''dy-mus	Po-ti-phar
Gol-go-tha	E''phe-fus	Pro''cho-rus
Gir-gash-ite	E''pa-phras	Ra''ma-lite
If-ra-el	Ga''da-renes	So''dom-ite
Ish-ma-el	Ga''li-lee	Sy''ri-a
Jo-a-tham	Gi''be-on	Te''ra-phim
Lu-ci-fer	Gi''le-ad	Ti''ri-an
Mach-pe-lah	Ha''ga-rens	Ty''chy-cus
Mat-ta-tha	If-fa''char	Ze''be-dee
Miz-ra-im	Je''bu-site	Ze''bu-lun
Mo-ab-ites	Je''ri-cho	Ze''be-din
Nap-tha-li	Je''ze-bel	Zi''be-on

Accented on the second Syllable

A-bad-don	Da-maf-cus	Ma-naf-feh
A-bi-ah	Da-ma-ris	Mal-chi-a
A-bi-hu	Da-ri-us	Ma-no-ah
A-bi-ram	Dru-fil-la	Mel-chi-ah
A-grip-pa	E-li-as	Mef-fi-as
A-hi-jah	E-li-jah	Ni-ca-nor
Al-phe-us	E-li-phaz	O-me-ga
A-pol-los	Em-ma-us	O-zi-as
A-quil-a	E-fai-as	Phi-le-mon
Ar-phax-ad	Eu-ni-ce	San-bal-lat
A-zo-tus	Eu-phra-tes	Sap-phi-ra
Ba-rab-bas	He-ro-das	Ter-tul-lus
Bar-io-na	Je-ho-vah	U-ri-ah
Be-thef-da	Ju-de-a	Uz-zi-ah

T A B L E III.

*Scriptural proper Names of Four Syllables.**Accented on the second Syllable.*

A-bi-a-thar	Sa-ma-ri-a	Eu-ro''cly-don
A-cel-da-ma	Ti-be-ri-us	Ge-ne''fa-ret
A-bi-shu-a	Ti-mo-the-us	Geth-fe''ma-ne
A-dul-lam-ite	Tro-gyl-li-um	Je-ho''tha-phat
Ca-per-na-um	Ze-rub-ba-bel	Il-ly''ri-cum
E-van-ge-list	Ze-no-bi-a	Mel-chi'ze-dech
Ga-la-ti-a		Ne-a''po-lis
Ga-ma-li-el	A-bi''me-lech	Ni-co''po-lis
Je-hoi-a-dah	A-bi''na-dab	O-ne''fi-mus
Je-ru-sa-lem	A-mi''na-dab	Pam-phy''lia
Le-vi-a-than	Beth-a''ba-ra	Sa-ma-ri-tans
Me-thu-fe-lah	Ci-li''ci-a	Sen-na''che-rib
Sa-la-thi-el	De-ca''po-lis	So-fi''pa-ter

Accented

Accented on the third Syllable.

A-bi-e-zer	Shal-ma-ne-zer	Bar-ri''me-us
Ab-del-me-lec	Thy-a-ti-ra	E''ze-ki-as
A-do-ni-jah	Tra-co-ni-tis	Ha''cha-li-jah
Bo-a-ner-ges	Zo-ro-ba-bel	He''ze-ki-ah
Dal-ma-nu-tha		Je''co-ni-ah
For-tu-na-tus	A''by-le-ne	Je''ro-bo-am
Mat-ta-thi-as	A''na-ni-as	Ra''ma-li-ah
Pro-le-ma-is	A''ri-star-chus	She''ca-ni-ah
Re-ho-bo-ham	Ar-ta-xer''xes	Za''cha-ri-ah
Sa-la-thi-el	A''tha-li-ah	Ze''pha-ni-ah

T A B L E IV.

Scriptural proper Names of Five Syllables.

Accent on 3d Syllable.

A-bel-me-ho-la
A-dra-myt-ti-um
Ka-desh-bar-ne-a
Sa-mo-thra-ci-a
Ca-leb-e''phra-tah
E-vil-me''ro-dach
Hi-e-ra''po-lis
Ma''ce-do-ni-a
Ne-bu-za''ra-dan

Accent on 4th Syllable

A-do-ni-be-zek
A-do-ni-ze-dek
A-ha-fu-e-rus
La-o-di-ce-a
Thes-sa-lo-ni-ca
A''ri-ma-the-a
Me-she''le-mi-ah
Mi''di-a-ni-tish
Ne''bu-chad-nez-zar

T A B L E V.

Scriptural proper Names of Six Syllables.

Accented on the fourth Syllable.

Al-mon-dib-la-tha-im	A-bel-berh-ma-a''chah
Cu-shan-ri-sha-tha-im	Be-ro-dach-ba''la-dan
Je-ger-sa-ha-du-tha	Ec-cle-si-a''si-cus
Zaph-nath-pa-a-ne-ah	Me''so-po-ta-mi-a
Ma-her-sha-lal-hash-baz	

TABLE VI.

Proper Names (and Scriptural) of One Syllable.

Aix	Crowle	Holt	Pi&ts	Trent
Aye	Dane	Hull	Prague	Tring
Alps	Deal	Hythe	Poole	Turks
Barnes	Dey	Kent	Rome	Tweed
Bath	Dieppe	Leeds	Rosse	Vaux
Bourn	Downe	Leek	Rye	Uske
Buz	Elbe	Leigh	Sound	Ware
Caen	Eye	Liege	Spain	Wells
Calne	France	Louth	Sphinx	Wight
Clare	Flint	Lynn	Stow	Worms
Cliffe	Greece	Mentz	Styx	Wye
Cloyne	Hague	Mere	Thame	York
Colne	Hall	Meuse	Theal	Zell
Corke	Holme	Nile	Thirke	Ziph

TABLE VII.

*Proper Names (not Scriptural) of Two Syllables.**Accented on the first Syllable.*

A-jax	Bed-ford	Bruf-sels	Chelms-ford
Alfred	Bent-ley	Cad-mus	Chif-wick
Ampt-hill	Berk-shire	Cam-bridge	Clap-ham
An-twerp	Bar-wick	Chat-ham	Clog-her
A-saph	Bewd-ley	Car-thage	Corn-wall
Bal-dock	Bif-cay	Cai-ro	Croy-den
Bal-tic	Blen-heim	Cey-lon	Cu-bu
Bark-ing	Brent-ford	Chel-sea	Cy-prus
Bar-net	Brunf-wick	Cherts-sey	Cy-rus

Dant-

Dant-zick	Hack-ney	Lu-ton	Plu-tarch
Del-phos	Har-low	Maid stone	Pref-ton
Den-bigh	Har-row	Mal-ta	Pier-pont
Der-by	Har-wich	Mar-gate	Po-land
Dept-ford	Ha-ftings	Med-way	Pom-pey
Dul-wich	Hat-field	Min-den	Pont-pool
Do-ver	Hen-ley	Mitch-am	Port-land
Dub-lin	Her-mes	Mid-hurst	Pyrr-hus
Dun-kirk	Hert-ford	Mo-cho	Rad-nor
Dur-ham	High-gate	Mo-mus	Ramf-gate
Eg-mont	Hol-land	Mof-cow	Ram-ley
En-field	Ho-mer	Mun-ster	Read ing
Ep-ping	Horn-sey	Mine-head	Rich-mond
Ep-som	Houn-flow	Nampt-wich	Ring-wood
Es-sex	Hox-ton	Na-ples	Rip-pon
Eu-clid	Hum-ber	Nase-by	Roch-fort
Eu-rope	Hy-men	Ne-ro	Roch-ford
Eux-ine	Il ford	New-ark	Ro-man
Fal-mouth	Ipf-wich	Nim-rod	Ru-fus
Farn-ham	In-dies	Nor-folk	Rum-ford
Finch-ley	Jer-sey	Nor-way	Rum-ney
Flan-ders	Jut-land	Nor-wich	Ru-pert
Fer-rol	Ken-dal	On-gar	Sa-mos
Flush-ing	King-ston	Ox-ford	Sand-wich
Fow-ey	Lam-beth	Ork-ney	Sa-rum
Gal-way	Lap-land	Pan-cras	Sap-pho
Gan-ges	Lein-ster	Par-ma	Sax-ons
Glas-cow	Leigh-ton	Pem broke	Scot-land
Gof-port	Lin-coln	Pe-kin	Shet-land
Grac-chus	Li-ma	Pen-rith	Si-am
Grant-ham	Lime-house	Pha-on	South-wark
Green-wich	Lis-bon	Pin-dar	Smyr-na
Green-land	Litch-field	Plai-ftow	So-lon
Guern-sey	Lon-don	Pla-to	Spar-ta
Guil-ford	Lu-ther	Plau-tus	Staf-ford
			Stam-

Stam-ford	Thif-be	Wat-ford	Che"ster
Stan-gate	Ti-gris	Wilt-shire	Che"shire
Step-ney	Ti-mon	Wil-ton	Da"nube
Steyn-ing	Ti-tans	Wind-for	Flo"rence
Stock-holm	Tot-nefs	Win-flow	Ho"race
Stock-well	Toot-ing	Wif-bich	Ne"stor
Streat-ham	Tro-jan	Wood-ford	O"vid
Stra-bo	Tri-ton	Woo-burn	Pa"ris
Suf-folk	Tru-ro	Wool-wich	Pli"ny
Suf-sex	Tu-am	Xer-xes	Ply"mouth
Sur-ry	Tu-nis	Yar-mouth	Po"plar
Swan-sey	Tur-key	York-shire	Sa"turn
Swe-den	Van-dals	Zea-land	Sa"voy
Ta-gus	Var-ro		Se"vern
Tal-mud	Vir-gil	A"thens	Si"byls
Taf-so	Ul-ster	Bo"ston	Te"rence
Taun-ton	War-wick	Bri"stol	The"tys
Tau-rus	Wan-stead	Bri"tain	Ve"nice
Thef-pis	Wan-tage	Ca"lais	Wi"gan

Accented on the latter Syllable.

Al-giers	Dun-bar	Mar-feilles	Rich-lieu
Ar-gyle	Dum-fries	Mo-gul	Ro-chel
Bel-fast	Gui-enne	Mont-real	Sheer-nefs
Bel-grade	Hol-stein	Na-mur	Su-rat
Ben-gal	Ja-pan	Nan-kin	Tan-jour
Ber-lin	Kil-dare	Naf-fau	To-ka
Bom-bay	Ia-drone	Na-varre	Tou-lon
Bour-bon	Lan-daff	O-ftend	Thou-loufe
Bra-fil	Leg-horn	Pen-fance	Tour-nay
Ca-ftile	Le-vant	Pe-ru	Va-lois
Cam-bray	Lor-rain	Pi"card	Ver-failles
Car-lifle	Ma-drid	Pied-mont	U-kraine
Chi-nefe	Ma-cow	Que-bec	War-faw

TA.

T A B L E VIII.

Proper Names (not Scriptural) of Three Syllables.

Accented on the first Syllable.

A-dri-an	Cum-ber-land	Ko-nings-berg
Al-bi-on	Der-by-shire	Lan-ca-ster
Al-co-ran	Don-ca-ster	Lan-ca-shire
Ald-bo-rough	Don-ne-gal	Laun-ce-ston
Al-der-ney	Dor-che-ster	Lei-ce-ster
An-do-ver	Dor-set-shire	Lew-is-ham
Angle-sea	Drog-he-da	Lom-bar-dy
Au-stri-a	Ed-mon-ton	Lu-nen-burg
Aylef-bu-ry	El-lis-mere	Lux-em-burg
Ax-min-ster	Ex-e-ter	Mag-de-burg
Bal-ti-more	Guel-der-land	Ma-ho-met
Ban-bu-ry	Georg-i-a	Maid-en-head
Bar-ba-ry	Ger-ma-ny	Man-che-ster
Bat-ter-sea	Glou-ces-ter	Man-tu-a
Bed-ford-shire	Got-ten-gen	Marl-bo-rough
Beck-en-ham	Han-ni-bal	Ma-ry-land
Bo-re-as	Ha-sle-mere	Meck-len-burg
Bor-ne-o	Hel-le-spont	Mex-i-co
Bran-den-burg	Her-cu-les	Mid-dle-sex
Bridge-wa-ter	Hol-lo-way	Mor-phe-us
Buck-ing-ham	Ho-ly-head	Mus-ta-pha
Cal-li-cut	Ho-ly-well	Myr-mi-don
Cam-ber-well	Hu-gue-nots	New-ing-ton
Car-mel-ite	Hun-ga-ry	Nor-man-dy
Car-di-gan	Hun-ting-don	Not-ting-ham
Cas-pi-an	If-ling-ton	Nu-rem-burg
Chel-ten-ham	Ju-ni-us	Or-le-ans
Chip-pen-ham	Ju-ve-nal	Of-na-burg
Col-che-ster	Ken-sing-ton	Of-so-ry
Cor-si-ca	Ket-ter-ing	Ox-ford-shire

Pad-

Pad-ding-ton	Wim-ble-don	Ma''la-ga
Par-thi-a	Win-chef-ter	Me''di-cis
Pen-ta-teuch	Wir-tem-berg	Ne''ther-land
Per-se-us	Wor-cef-ter	O''ri-gen
Pe-terf-field	Za-bi-ans	Pa''la-tines
Pe-terf-burgh	Zem-bli-ans	Pa''le-ftine
Pha-e-ton		Pa''ra-guay
Por-tu-gal	A''bing-don	Pe''ga-fus
Rad-nor-shire	A''fri-ca	Pi''car-dy
Ra-venf-berg	A''ma-zons	Pto''le-my
Rho-di-um	A''merf-ham	Ro''che-fter
Rock-ing-ham	A''run-del	Ro''mu-lus
Ro''fa-mond	Ba''by-lon	Se''mi-le
Rot-ter-dam	Ba''ja-zet	Se''ne-gal
San-he-drim	Ba''ver-ley	Se''ne-ca
Sax-o-ny	Ca''na-da	Si''ci-ly
Scar-bo-rough	Chi''che-fter	Si''gif-mund
Sep-ti-mus	Chry''fo-ftom	So''cra-tes
Sha-f-fu-bu-ry	Cla''ren-don	So''pho-cles
Shrewf-bu-ry	Co''ven-try	Su''ther-land
Soft-he-nes	De''von-shire	Sy''den-ham
Ste-ven-age	Flo''ri-da	Ta''ci-tus
Swa-bi-a	Ge''no-a	Ta''mer-lane
Swit-zer-land	Ha''li-fax	Ta''ve-ftock
Tan-ta-lus	Ha''no-ver	Tri-po-ly
Tar-ta-ry	He''ca-te	Xi''me-nes
Ted-ding-ton	He''le-na	Ze''phy-rus
Ten-der-den	He''li-con	
Tewkef-bu-ry	He''re-ford	Gal-li-a
Tot-ter-idge	Ho''ni-ton	In-di-a
Tot-ten-ham	I''ca-rus	Per-fi-a
Wa-ter-ford	Je''fu-it	Pruf-fi-a
Wen-do-ver	I''ra-ly	Ruf-fi-a
West-min-fter	Li''me-rick	Sta-ti-us
Win-chel-fea	Li''ver-pool	Ti-ti-an

Accented

Accented on the second Syllable.

A-chil-les	Gra-na-da	Ros-com-mon
Ac-te-on	Ja-mai-ca	Sax-mund-ham
A-lep-po	Ju-gur-tha	Sa-van-na
Am-boy-na	Kil-ken-ny	Se-ja-nus
An-chif-es	Lon-gi-nus	Si-le-nus
An-ti-gua	Ly-cur-gus	So-ci-nus
Ar-chip-pus	Ly-san-der	South-amp-ton
A-fy-lum	Ma-dei-ra	So-phro-ni
At-lan-tic	Ma-jor-ca	Su-ri-nam
A-zo-res	Mi-nor-ca	Ter-tul-lus
Ba-ha-ma	Mo-de-na	Ti-bul-lus
Bar-ba-does	Mo-luc-ca	To-ba-go
Ber-mu-das	Mo-re-a	To-le-da
Cam-pea-chy	Mo-roc-co	Tyr-con-nel
Ca-na-ries	New-mar-ket	Ve-ro-na
Ca-er-mar-then	Nor-thamp-ton	Vi-en-na
Ca-er-nar-von	Nor-thau-fen	U-lyf-fes
Ca-tul-lus	O-lym-pus	White-ha-ven
Cha-ryb-dis	Pa-le-mon	Xan-tip-pe
Cor-man-del	Pal-my-ra	
Cre-mo-na	Pan-do-ra	Da-ma''fcus
De-vi-zes	Par-naf-fus	Gi''bral-ter
E-raf-mus	Pro-e-tus	Ma-ni''la
Ge-ne-va	Ra-pha-el	New-ca''fle

Accented on the third Syllable.

Am-ster-dam	Hol-der-ness	Scan-da-roon
Car-ri-bees	In-ver-ness	
Char-le-roy	Mac-ca-bees	A-ber-deen
Dar-da-nelles	Man-da-rin	Al-be-marle
Fon-tain-bleau	Mont-fer-rat	E''fki-meaux
Fon-ta-nelle	Ot-to-man	Ma''gel-lan
Gua-da-lupe	Of-we-stree	Ma''la-bar

Proper

Proper Names (not Scriptural) of Four Syllables.

TABLE IX.

Accented on the first Syllable.

Buck-ing-ham-shire	Can-ter-bu"ry
Car-di-gan-shire	Glou-ce"ster-shire
Gun-nerf-bu-ry	Pe-terf-bo"rough
Kid-der-min-ster	He"re-ford-shire
Not-ting-ham-shire	Lei-ce"ster-shire
Wool-ver-hamp-ton	So"mer-set-shire

Accented on the second Syllable.

A-ra-bi-a	Scla-vo-ni-a	Hip-po-li-tus
Ar-ca-di-a	Si-be-ri-a	Il-ly"ri-cum
Au-re-li-us	So-phro-ni-us	Max-i"mi-an
Ba-ta-vi-a	Te-lem-a-chus	Mont-go"me-ry
Ba-va-ri-a	Vir-gn-i-a	Sar-di-ni-a
Bo-he-mi-a	Wal-la-chi-a	Xe-no"crates
Bul-ga-ri-a	West-pha-li-a	Xe-no"pha-nes
Caf-fra-ri-a	A-me"ri-ca	
Ca-pra-ri-a	Am phi"po-lis	Con-fu-ci-us
Ci-ren-ce-ster	A-na"cre-on	Con-stanti-us
Con-nec-ti-cut	An-na"po-lis	Fle-ren-ti-us
De-most-he-nes	Ar-chi"me-des	Ig-na-ti-us
Eu-le-bi-us	As-sy"ri-a	La-tan-ti-us
Fran-co-ni-a	Ca-li"gu-la	Mag-ne-si-a
Just-in-i-an	Cle-o"me-nes	Pla-cen-ti-a
Mol-da-vi-a	Di-o"ge-nes	Pro-per-ti-us
Mo-ra-vi-a	Eu-ry"pi-des	Si-le-si-a
Na-to-li-a	Eu-ry"di-ce	Ter-tu-li-an
O-lym-pi-ad	He-ra"cli-tus	Do-mi"ti-an
Pe-la-gi-us	Her-mo"ge-nes	Quin-ti"li-an
Pro-me-the-us	He-ro"do-us	Quin-ti"li-us
Py-re-ni-an	Hip-po-cra-tes	Ves-pa"ti-an

Accented

Accented on the third Syllable.

Ar-ta-xerx-es	Mar-ti-ni-co	A-dri-a"tic
Bar-ce-lo-na	Maf-fa-chu-set	Ca"ro-li-na
Car-tha-ge-na	Me-ne-la-us	Cly"tem-nef-tra
Car-rick-fer-gus	Mif-fi-fip-pi	E"pi-cu-rus
Cin-cin-na-tus	Phi-lo-me-la	La"ce-de-mon
Cle-o-pa-tra	Pto-le-ma-is	My"te-le-ne
Co-pen-ha-gen	Wot-tan-baf-set	Pi"fi-ftra-tus
E-pic-te-tus		Sa"la-inan-ca
Ho-lo-fer-nes	A"ca-pul-co	So"pho-nif-ba
Mar-ga-ret-ta	A"ga-mem-non	Zo-ro-a"fter

T A B L E X.

Proper Names (not Scriptural) of 5 Syllables, &c.

Accent on 3d Syllable. Accent on 4th Syllable.

Bo-a-di-ce-a	Hel-vo-et-fluys
Li-thu-a-ni-a	Ma-ri-ga-lante
Lou-if-a-ni-a	A-re-o-pa-gus
Pen-sil-va-ni-a	Bu-e-nos-Ay-res
Po-me-ra-ni-a	Con-ſtan-ti-no-ple
Scan-di-na-vi-a	Co-ri-o-la-nus
Tran-fi-va-ni-a	E-pa-mi-non-das
A"byt-fy"ni-a	E-pa-phro-di-tus
A"ma-zo-ni-a	Hif-pa-ni-o-la
A-nax-a"go-ras	Ju-an-Fer-nan-do
Ar-chi-pe"la-go	Oc-ta-vi-a-nus
A-ri-ſto"pha-nes	A"ber-ga-ven-ny
A"than-na-fi-us	A"lex-an-dret-ta
Be-by-lo-ni-a	Pe"ri-pa-te"tics
Ca"li-for-ni-a	Pe"lo-po-ne-fus
Max-i-mi"li-an	Ci"vi-ta-Ve"chi-a
Pa"ta-go-ni-a	Me"di-ter-ra-ne-an
Phi"la-del-phi-a	Sim-pli"ci-a-nus

TA-

TABLE XI.

The most usual Christian Names of Men and Women.
 N. B. *The Figures before the Words denote the No. of Syllables.*
Accented on the first Syllable, if not otherwise marked.

NAMES OF MEN.

2 Aron	3 Elísha	2 Joseph
2 Abel	4 Emmánuel	3 Joshua
3 Abraham	3 Ephraim	2 Isaac
3 Abfalom	4 Ezechías	2 Lancelot
2 Adam	4 Ezéchiél	2 Laurence
4 Alexander	2 Felix	3 Lazarus
2 Ambrose	4 Ferdinándó	2 Leonard
2 Andrew	4 Fortunátus	1 Luke
3 Anthony	2 Francis	1 Mark
3 Archibald	3 Frederic	3 Marmaduke
3 Augústín	3 Gabriel	2 Martin
3 Barnaby	2 Geoffry	2 Matthew
4 Barthólomew	1 George	3 Matthías
3 Benjamin	2 Gerard	5 Maximilian
2 Bernard	2 Gilbert	3 Meredith
2 Cesar	1 Giles	3 Michael
2 Caleb	3 Godfrey	1 Miles
1 Charles	3 Gregory	2 Moses
3 Christopher	2 Henry	2 Nathan
2 Clement	2 Herbert	4 Nathaniel
3 Constantine	1 Hugh	4 Nehemiah
4 Cornelius	2 Humphrey	3 Nicholas
3 Daniel	1 James	3 Oliver
4 Demétrius	2 Jasper	2 Osmund
2 David	3 Jeffery	2 Owen
2 Edmund	3 Jeremy	2 Patrick
2 Edward	1 Job	1 Paul
2 Edwin	1 John	3 Percival
4 Eleázár	2 Jonas	2 Peter
3 Elias	3 Jonathan	2 Philip
		1 Ralph

1 Ralph	3 Samuel	3 Timothy
2 Reynold	1 Saul	3 Tobías
2 Richard	3 Silvéster	2 Tristram
2 Robert	2 Simon	3 Valentine
2 Roger	2 Stephen	2 Urban
2 Rowland	3 Sylvánus	3 Uríah
3 Solomon	3 Theodore	2 Walter
2 Sampson	2 Thomas	3 William

NAMES OF WOMEN.

3 Abigail	4 Elizabeth.	3 Margaret
2 Agnes	2 Emma	2 Martha
3 Althéa	2 Esther	2 Mary
2 Alice	1 Faith -	3 Matílda
2 Amy	2 Flora	2 Melicent
1 Ann	2 Fortune	2 Mercy
4 Arabélla	2 Frances	3 Patience
3 Barbara	1 Grace	4 Penélope
3 Beatrice	2 Hester	2 Phebe
2 Bridget	2 Hagar	2 Phillis
3 Caroline	2 Hannah	3 Priscílla
3 Cafsándra	2 Helen	2 Prudence
3 Catharine	2 Honor	2 Rachel
3 Charity	4 Isabella	3 Rebécca
2 Charlotte	1 Jane	3 Rosamond
3 Christian	1 Joan	1 Rose
3 Cicely	2 Judith	1 Ruth
4 Clementína	3 Julia	2 Sarah
4 Constántia	3 Kezía	3 Sophía
3 Deborah	2 Lettice	3 Susánna
3 Diána	4 Lucretia	3 Tabitha
3 Dorothy	2 Lucy	5 Theodófia
2 Edith	3 Lydia	3 Thomasin
3 Eleanor	2 Leah	3 Urfula
3 Elíza	3 Magdalene	3 Winifred

A TABLE of

Words that have a like (or very nearly alike) Pronunciation;
but different in Sense and Spelling.

Abel, a name	Ark, of Noah, &c.	Ax to cut with
Able, sufficient	Hark, to listen,	Acts, actions
Accidence, a book	Are, they are	Hacks, cuts
Accidents, chances	Air, an element	Bacon, salted Hog
Accounts, stories	Ere, before	Baken, in an oven
Accompts, numbers	Hair, for wigs	Beacon, a light to
Advice, council	Hare, a beast	guide ships
Advise, to counsel	Heir, an inheritor	Bale, of goods
Airy, light, brisk	Arm, of the body	Bail, security
Hairy, full of hairs	Harm, mischief	Banns, of marriage
Ale, a malt liquor	Halm, short straw	Bands, bindings
Ail, disease,	Arrow, to shoot	Barberry, a fruit
Hale, healthy	Harrow, for land	Barbary, a country
Hail, frozen rain	Art, cunning,	Barbara, a name
Aloud, with a noise	Hart, a large deer	Bare, naked
Allow'd granted	Heart, in the body	Bear, a Beast
All, the whole	Arrant, notorious	Barm, yeast,
Awl, to make holes	Errant, roving	Balm, a plant
Haul, to pull	Errand, a Message,	Base, bad
Hall, of a house, &c.	As, like; as if	Bass, in music
Allay, to diminish	Has, possession	Bawl, to cry out
Alloy, of Metal,	Ascent, going up	Ball, a round body
Altar, of God	Assent, consent	Bays, bay-trees
Alter, to change	Ash, a tree	Baize, a kind of cloth
Halter, a rope	Hash, mince meat	Be, being
Am, I be	Harsh, severe, &c.	Bee, for Honey
Ham, salted pork	Assistance, help	Beat, to chastise
An, one	Assistants, helpers	Beet, a root
Ann, a name	At, come at, &c.	Beau, a fop
And, a particle	Hat, for the head	Bow, to shoot with
Hand, of the body	Attendants, waiters	Been, was
Anker, 10 gallons	Attendance, waiting	Bean, to eat
Anchor, of a ship	Aught, any thing	Beer, malt liquor
Hanker, to long	Ought, should	Bier, for a corpse
Ant, a Pismire	Ort, a scrap	Bell, an idol
Aunt, Uncle's wife	Augur, to guess	Bell, to ring
Haunt, to frequent	Auger, to bore with	Belle, a fine lady

Berry,

Berry, a feed	Canvas, cloth	Collar, the neck
Bury, to inter	Canvals, to examine	Choler, anger
Bile, a sore	Captor, who takes	Complement, com-
Boil, on the fire	Capture, the taken	plete; the whole
Blue, a colour	Cart, a carriage	Compliment, a ci-
Blew, did blow	Chart, a plan,	vility, &c.
Board, a plank	Cashier, of money	Confidence, trust
Bor'd, pierced	Cashire, to disband	Confidents, friends
Bore, a hole	Caul, of a cap	Cote, for doves
Boar, a male hog	Call, to speak to	Coat, for the back
Boor, a clown	Cell, a hole	Cool'd, made cool
Bough, a branch	Sell, to dispose of	Could, might
Bow, manners	Censer, for incense	Correspondence, in-
Boy, a male child	Censor, a satirist	tercourse
Bucy, a signal	Censure, blame	Correspondents, in
Brake, did break	Sent, did send	trade, &c.
Break, to pieces	Scent, a smell	Council, an assembly
Breaches, gaps	Century, a 100 years	Counsel, advice
Breeches, to wear	Centaury, an herb	Currier, of leather
Bred, brought up	Sentry, a guard	Courier, messenger
Bread, food	Cere, to wax	Cozen, to cheat
Brews, breweth	Seer, who sees, &c.	Cousin, a relation
Bruise, a hurt	Sear, to singe	Creck, a small port
Burrow a rabbit's	Cession, yielding	Creak, a noise
Borough, a town	Session, assize	Crick, in the neck
But, only	Chare, a job	Cruel, inhuman
Butt, of beer, &c.	Chair, a seat	Crewel, worsted
By, near	Chronical, slow,	Current, running
Buy, to purchase	Chronicle, of time	Currant, a fruit
Bye, privately	Cieling, of a room	Cyon, a grass
Calais, in France	Sealing, by a seal	Sion, the mount
Chalice, a cup	Cite, to quote	Cypress, a tree
Calendar, of time	Cite, situation	Cyprus, an island
Calender, to dress	Sight, seeing	Dam, the mother
cloth	Claws, of a bird	Damm, a bank
Can, to be able	Clause, a sentence	Damn, to condemn
Cann, for beer	Clime, region	Dane, of Denmark
Cane, to walk with	Climb, to ascend	Deign, to vouchsafe
Cain, Adam's son	Coarse, not fine	Dear, valuable
Caen, in Normandy	Course, order	Deer, an animal
Cannon, a large gun	Coffin, for the dead	Dependence, trust
Canon, a rule; a law	Coughing, to cough	Dependents, those
		who depend
		Devizes,

Devizes a town	Hue, colour	Gentil, a maggot
Devises, contrives	Hugh, a name	Glare, to shine
Devices, designs	Yew, a tree	Glaire, of an egg
Dew, moisture	You, yourself	Gore, blood
Due, owing	Faint, feeble	Goar, of a shirt, &c.
Do, to perform	Feint, a pretence	Grandeur, nobler
Die, to lose life	Fane, a temple, &c.	Grandeur, state
Dye, to stain	Fain, willingly	Grate, for a fire
Dissent, to differ	Feign, to dissemble	Great, large; noble
Descent, going down	Fare, food	Grays, a place
Doe, a she-deer	Fair, comely	Graze, to feed
Dough, for bread	Feet, of the body	Greater, larger
Doer, a performer	Feat, an exploit	Grater, for nutmeg
Door, of a house	Fellon, a whitlow	Grease, nasty fat
Draft, a note	Felon, a criminal	Greece, a country
Draught, a drink	Fleam, for bleeding	Groan, to moan
Dun, a colour	Phlegm, a humour	Grown, increased
Done, performed	Flew, did fly	Guest, a visitor
Dust, small dirt, &c.	Flue, down	Guest's, guessed
Durit, darrest	Flee, to escape	Guilt, sin
Ear, to hear with	Flea, a vermin	Gilt, gilded
E'er, ever	Flower, that grows	Guinea, a coin
Ere, before	Flour, for bread	Guiney, a country
Hear, to hear	Foul, nasty	Herd, of cattle
Here, this place	Fowl, a bird	Heard, did hear
Earth, ground	Forth, abroad	Him, that person
Hearth, of the fire	Fourth, after 3d	Hymn, a Psalm
Eaten, swallowed	Francis, a man's name	Hire, wages
Eton, a town	Frances, a woman's	Higher, more high
Eel, a fish	Frays, quarrels	Hoar, white frost
Heel, of the foot	Phrase, a sentence	Oar, to row with
Heal, to cure	Freeze, to congeal	Ore, metal as dug
He'll, he will	Friez, a cloth	O'er, over
Elder, older	Fur, soft hair	Hold, to possess
Eldar, a tree	Fir, a tree	Old, aged
Elm, a tree	Fust, a bad smell	Hole, a cavity
Helm, of a ship	First, foremost	Whole, entire; all
Er, son of Judah	Gage, a plumb	Wholly, entirely
Err, to mistake	Gauge, to measure	Hoop, for a tub
Her, she	Gaul, a Frenchman	Whoop, to cry out
Ewe, the sheep	Gall, bitter	Hone, for razors
Hew, to cut	Gentle, mild	Own, to confess

Hour

Hour, 60 minutes	Lane, a narrow way	Mean, low
Our, of us	Lain, laid down	Mien, air ; look
Howl, to cry	Led, conducted	Meddle, have to do
Owl, a bird	Lead, a metal	Medal, a coin
I, myself	Leaf, of a tree	Meddler, a busy one
Eye, to see with	Lief, willingly	Medlar, a fruit
Hie, to haste	Leek, an herb	Meet, together ; fit
High, above, &c.	Leak, to run out	Meat, food
Idle, lazy	Legislator, a law-giver	Mate, to measure
Idol, an image	Legislature, the parliament	Mettle, briskness
Jester, who jests	Lessen, made less	Metal, gold
Gesture, action	Lesson, a task	Mite, an insect
Ile, of a church	Lettice, a name	Might, power
I'll I will	Lettuce, a plant	Mity, full of mites
Ile, an island	Liar, a falsifier	Mighty, powerful
Oil, for sallad, &c.	Lyre, a harp	Moan, to lament
Ill, bad	Limb, of the body	Mown, cut down
Hill, an elevation	Limn, to paint	More, in quantity
Impostor, a cheat	Line, a length	Mower, who mows
Imposture, fraud	Loin, of veal, &c.	Moor, a marsh
Impotent, weak	Lo! behold! see!	Mortar, a cement
Impudent, saucy	Low, mean, down	Mortar, a vessel
In, within,	Lo, a game at cards	Mote, a particle of
Inn, to put up at	Lie v, instead of	Mout, a ditch [dust]
Indite, to compose	Made, finished	Mullin, a linen
Indict, to accuse	Maid, a virgin	Muzzling, the dog
Innocence, purity	Male, the he	Nap, a short sleep
Innocents, babes	Mail, of letters, &c.	Knap, of cloth
Intense, heat, &c.	Mare, of a horse	Nat, Nathaniel
Intents, purposes	Main, the chief	Gnat, a fly
Jointer, a plane	Manner, method	Naught, bad
Jointure, a dowry	Manor, a lordship	Nought, nothing
Jury, for trials	Musshal, an officer	Nave, of a wheel
Jewry, of the Jews	Martial, warlike	Knave, a rogue
Kernel, of a nut	Martin, a name	Navel, of the body
Colonel, an officer	Marten, a bird	Naval, of the sea
Kill, to murder	Mash, to pieces	Neal, to temper
Kiln, for malt, &c.	Marsh, wet ground	Kneel, on the knees
Kind, good	Mayor, of a town	Need, want
Coin'd, as money	Mare, a she horse	Knead, the dough
Knee, of the leg		Neli, Eleanor
Neigh, as a horse		Knell, funeral bell

New, not old	Patience, content	Principle, cause
Knew, did know	Patients, sick folks	Principal, chief
Niece, a relation	Paul, a name	Profit, gain
Nice, in Italy	Pall, to cloy, &c.	Pr phet, a foreteller
Night, after day	Pause, to stop	Prophecy, prediction
Knight, a title	Paws, feet of beast	Prophecy, to predict
Nits, of lice	Peace, rest	Race, to run
Knits, knitterth	Piece, a part	Rase, to destroy
No, nay; none	Peak, the top	Rack, torture
Know, understand	Pique, ill-will	'Rack, arrack
Nose, of the face	Peel, the rind	Wrack, of a ship
Knows, knoweth	Peal, to ring	Rag, a tatter
Not, denying	Peer, a lord, &c.	Wrag, a stone
Knot, a tie; a knob	Pier, of an arch	Rain, water
Nun, of a convent	Peter, a name	Rein, of a bridle
None, not any	Petre, a salt	Reign, to rule
O! or Oh! alas!	Pilate, the Judge	Rains, raineth
Owe, a debt	Pilot, a guide	Reins, of the body
Ho! a call	Pint, half a quart	Reigns, ruleth
Hoe, for gardening	Point, the end	Ranker, more rank
Odd, not even	Place, situation	Rancour, hatred
Hod, for mortar	Plaice, a fish	Rap, a blow
Of, belonging to	Plane, for wood	Wrap, to fold up
Off, cut off; from	Plain, distinct	Ras, of light
Order, to direct	Plate, for food	Raise, to lift up
Ordure, dung	Plait, a fold	Raze, to erase
Pale, whitish	Please, to delight	Red, a colour
Pail for water, &c.	Pleas, excuses	Read, did read
Pallas, a goddess	Pole, a long stick	Relick, a thing left
Palace, of a king	Poll, to vote	Relict, a widow
Pane, of glass	Pore, to look hard	Rere, back-part
Pain, anguish	Pour, out water	Rear, to erect
Pannel, a saddle	Practice, use	Rest, ease
Panl, of wood	Practice, to use	Wrest, to force
Pare, to cut away	Praise, to commend	Retch, to vomit
Pair, a couple	Prays, prayeth	Wretch, a sad man
Pear, a fruit	Pray, to petition	Rice, a grain
Paver, who pays	Prey, a booty	Rile, advance
Pass, to go by	President, head	Rie, a sort of corn
Parse, to construe	Precedent, example	Rye, in Suffex
Pastor, a teacher	Presents, gifts	Wry, crooked
Pasture, for cattle	Presence, look, &c.	

Rigger,

See, to be
Sea, the

Rigger, <i>who rigs</i>	Seems, <i>appears</i>	Statute, <i>a law</i>
Rigour, <i>severity</i>	Seams, <i>in clothes</i>	Statue, <i>an image</i>
Rime, <i>hoar frost</i>	Sees, <i>seeth</i>	Sted, <i>a horse</i>
Rhyme, <i>verse</i>	Seas, <i>great waters</i>	Stead, <i>place</i>
Ring, <i>to sound</i>	Seize, <i>to lay hold</i>	Steel, <i>a metal</i>
Wring, <i>to twist</i>	Senate, <i>assembly</i>	Steal, <i>to rob</i>
Rite, <i>a ceremony</i>	Se'nnight, <i>a week</i>	Steer, <i>to guide</i>
Right, <i>not wrong</i>	Senior, <i>elder</i>	Stear, <i>a bullock</i>
Write, <i>with a pen</i>	Seignior, <i>a lord</i>	Stile, <i>of a field</i>
Wright, <i>a trade</i>	Seen, <i>beheld</i>	Style, <i>of writing</i>
Roar, <i>to cry out</i>	Scene, <i>of a play, &c.</i>	Stoop, <i>to bend down</i>
Rower, <i>he who rows</i>	Sheer, <i>pure, clean</i>	Stupe, <i>to torment</i>
Roe, <i>a kind of deer</i>	Shear, <i>to clip</i>	Strait, <i>distress, &c.</i>
Row, <i>a rank</i>	Shew, <i>to shew</i>	Straight, <i>even</i>
Roes, <i>of fish</i>	Shoe, <i>for the foot</i>	Sucker, <i>of a pump</i>
Rose, <i>a flower</i>	Shun, <i>to avoid</i>	Succour, <i>help</i>
Rows, <i>ra ks</i>	Shone, <i>did shine</i>	Suitor, <i>a petitioner</i>
Rode, <i>did ride</i>	Shore, <i>sea coast</i>	Suture, <i>a seam</i>
Road, <i>the highway</i>	Shoar, <i>a prop</i>	Sum, <i>the total</i>
Row'd, <i>did row</i>	Signet, <i>a seal</i>	Some, <i>a part</i>
Rhode, <i>an island</i>	Cyenet, <i>young swan</i>	Sun, <i>that shines</i>
Room, <i>of an house</i>	Sicily, <i>a country</i>	Son, <i>a male child</i>
Rheum, <i>spittle</i>	Cicily, <i>a name</i>	Sute, <i>to fit</i>
Rome, <i>a city</i>	Slight, <i>not strong</i>	Suit, <i>a set</i>
Rote, <i>by memory</i>	Sleight, <i>dexterity</i>	Surplus, <i>overplus</i>
Wrote, <i>did write</i>	Slow, <i>not quick</i>	Surplice, <i>a robe</i>
Rude, <i>impudent</i>	Sloe, <i>a fruit</i>	Taint, <i>infect</i>
Rood, <i>40 poles</i>	So, <i>thus</i>	Teint, <i>colour</i>
Ruff, <i>for the neck</i>	Sow, <i>to set seed</i>	Tale, <i>a story</i>
Rough, <i>not smooth</i>	Sew, <i>with a needle</i>	Tail, <i>the end</i>
Rung, <i>did roring</i>	Sore, <i>an ulcer</i>	Tame, <i>not wild</i>
Wrung, <i>squeezed</i>	Soar, <i>to mount</i>	Thame, <i>a town</i>
Sale, <i>selling</i>	Sort, <i>kind, species</i>	Tare, <i>in weighing</i>
Sail, <i>of a ship</i>	Sought, <i>looked for</i>	Tear, <i>to rend</i>
Salter, <i>who salts</i>	Sole, <i>of a shoe</i>	Tares, <i>that grow</i>
Psalter, <i>the psalms</i>	Soal, <i>a fish</i>	Tears, <i>rendeth</i>
Satyr, <i>a sylvan god</i>	Soul, <i>the mind</i>	Tax, <i>a duty; rate</i>
Satire, <i>censure</i>	Stake, <i>of wood</i>	Tack, <i>small nails</i>
Saver, <i>who saves</i>	Steak, <i>of meat</i>	Tier, <i>a row</i>
Savour, <i>a smell</i>	Stanes, <i>a town</i>	Tear, <i>from the eye</i>
Saviour, <i>Christ</i>	Stains, <i>spots</i>	Teem, <i>to breed</i>
See, <i>to behold</i>	Stare, <i>to look hard</i>	Team, <i>of horses</i>
Sea, <i>the Ocean</i>	Stair, <i>a step</i>	

Tenor, purport, &c.	Vacation, leisure	Wat, Walter
Tenure, manner of	Vocation, a calling	What, which
holding Lands	Vails, perquisites	Way, a road or path
The, that one	Wales a country	Wey, of corn, &c.
Thee, thou	Vane, of a weather	Weigh, to balance
There that place	Vain, empty	[cock] Whey, made of milk
Their of them.	Vein, of the body	Weal, prosperity
Threw, did throw	Wane, to decrease	Wheal, a pimple
Through, thorough	Wain, a waggon	Wheel, of a cart
Throne, for Kings	Vial, a bottle	We'll, we will
Thrown, cast away	Viol, a musical in-	Veal, calf's flesh
Tide, of a river	strument	Week, 7 days
Tied, bound	Vice, wickedness	Weak, feeble
Time, the hour	Vile, to work at	Wen, a swelling
Thyme, an herb	Vie, to contend	When, what time
Tire, to weary	Why, for what	Whether, which
Tyre, of a wheel	Vine, for grapes	Weather, state of air
Toll'd, as a bell	Wine, a liquor	Wet, watry
Told, repeated	Whine, to moan	Whet, to sharpen
To, towards	Vies, contends	Wile, a trick
Toe, of the foot	Wife knowing	While, whilst,
Tow, flax	Undue, not due	Vile, base; mean
Too, also	Undo, to destroy	Wich, a wicked
Two, a couple	Wade, in the water	woman
Tray, for meat, &c.	Weigh'd, balanced	Which, of the two
Trey, the No. 3.	Wait, to expect	Wither, to decay
Travel, a journey	Weight, to expect	Whither, were
Travail, in pain	Weight, heaviness	Wood, timber
Treaties, compacts	Ware, merchandize	Wou'd, would
Treatise, a discourse	Wear, to use	Won, did win
Vale, a valley	Were, they were	One, the half of 2
Vail, to cover	Where, what place	Your, yours
Wale, in cloth	Waste, to consume	Ure, use
Weal, mark of whip	Waist, of the body	Ewer, a basin
Wail, to lament		
Whale, a sea-fish		

TABLE

TABLE II.

Common ABBREVIATIONS of Words.

TITLES.	MISCELLANEOUS.
A. B. or B. A. Bachelor of Arts	A. or Answ. Answer
Abp. Archbishop	Acct. Account
Adm. Admiral	A. D. The Year of our Lord
A. M. or M. A. Master of Arts	C. Hundred
Bart. Baronet	Chap. Chapter
Bp. Bishop	Co. or Comp. Company
Capt. Captain	Cwt. Hundred Weight
Cit. Citizen	12 ^{mo} Duodecimo
Col. Colonel	Do. Dit. Ditto
Cr. Creditor	E. East—W. West
D. Duke	e g. or ex. gr. as for example
Dep. Deputy	Fol. Folio
Dr. Doctor or debtor	hble. humble
D. D. Doctor of Divinity	hon ^d . honored
Esq. Esquire	Hund. Hundred
F. R. S. Fellow of the Royal Society	Ibid. same Place
Gent. Gentleman	i. e. that is to say
Hon. Honorable	lb. Pound Weight
I. H. S. Jesus the Saviour of Men	Morn. Morning
Kt. Knight	MS. Manuscript; or, Sacred to the Memory of
L. or Ld. Lord	MSS. Manuscripts
L. C. J. Lord Chief Justice	N. B. mark well
Lieut. Lieutenant	N. S. New Stile
L. L. D. Doctor of Laws	N. North—S. South
Mad ^m . Madam	obt. obedient
M. D. Doctor of Physick	8vo. Octavo
Mr. Master	O. S. Old Stile
Mrs. Mistress	oz. Ounce
Messrs Messieurs; Masters	P. Page—I. line—v. verse
Philomath. a lover of Mathematics	pd. paid
Rev. Reverend	per Cent. by the Hundred
Rt. Hon. Right Honorable	P. S. Postscript
Serj. Serjeant	Q. or Qu. Question
St. Saint	4 ^{to} . Quarto
S. T. P. Professor of Divinity	q. s. sufficient Quantity
Sr. Sir	Rec ^d . Received
Xt. Christ	Sect. Section
	Ult. the last
	viz. That is to say

OF STOPS and MARKS.

1. A *Comma* is a Point with a Tail, (,) and denotes a very short Pause in reading.—A *Semicolon* is a Comma with a Dot over it, (;) and denotes a little longer Pause than a Comma.—A *Colon* is two Points, one over the other, (:) and denotes a Pause rather longer than a Semicolon.—A *Period* is the longest Stop of all, and requires a Pause about the Time you would take to count Four.

2. A *Note of Admiration*, or *Exclamation*, is a point with a Stroke over it, (!) and denotes Passion, Surprise, Admiration, Lamentation, &c. as, *Be gone! Can it be! Oh how lovely! Oh my dear Child!*—A *Note of Interrogation* is a crooked Stroke over a Point, (?) and denotes a Question, for it is usually put after every Question, as, *What are you about? Can you say your task?*—The Time of pausing at both these Notes is the same as the Period.

3. The *Parenthesis* is two curved Strokes, () and is used to include Words that make the Matter more full or plain, but which may be left out without hurting the Sense; as *A good Youth (who minds his Learning) is beloved*—The *Bracket*, or *Crotch*, is two short Strokes bent square-wise, [] and is used to include a Word or Words, to make the Sense more plain; or to prevent its being misunderstood; as, *I, even I, [CHRIST] am the Lord; and beside me there is no Saviour.*

4. The *Brace* is two crooked Strokes joined together, and is used to couple two or more Lines; as,

“ *Waller was smooth; but Dryden taught to join
The varying Verse, the full-resounding Line;
The long majestic March, and Energy Divine.* ” }

—The *Caret* is two little Strokes joining in an Angle, (^) and is put below the Line to shew where Words, that are interlined, should come in; as, *Every Youth
strive to*

should learn; for it is Learning makes the Man.

^

5. The *Apostrophe* is a comma placed over the line between two Letters, to shew that one or more Letters are there left out, as *lov'd* for *loved*; *I'll* for *I will*. An *Hyphen* is a short Stroke, (-) and is used to join Syllables, or words together; as, *Learn ing, School-House*, &c. It is used at the End of a Line in Printing or Writing, to shew that

that the Word is there divided, and the rest is in the following Line, as may seen in three Places above.

6. The *Section* is two small crooked Strokes joined together, (§) and is used to divide a Book into Parts.—The *Paragraph* is a Mark like a q with a black Head, (¶) and is used to divide a Chapter or Section into Parts; it denotes the Beginning of a new Subject, as may be seen at large in the *Bible*.—A *Quotation* is one or two Commas reversed, (") and is used to shew Words taken from the Writings or Sayings of another Man; as, *Let us, " Dare " to be wise," and live the Life of Reason.*

7. The *Ellipsis* is a straight Stroke (—) of various Lengths, to shew that some Letters or Words are there left out for particular reasons; as, *Master George B——th is a bad Boy. Master L. said ———— I will not say what, it was so wicked.*—An *Index* is a hand, (☞) and denotes that where that is placed, the Words are to be taken particular Notice of.—*Three Asterisks*, or *Stars*, (***) are sometimes placed for the same purpose.

8. The *Asterisk* (*)—The *Obelisk*, or *Dagger*, both single and double (†) —The *Parallel* (||)—And *small Letters and Figures*, (a-z) are used to refer to Something in the Margin or Bottom of the Page; as may be seen in this and most Books.—The *Accent* is a small Stroke put over a Vowel; as *Commánd*; to shew the Syllable on which the *Stress* of the Voice lies in pronouncing it.—The *Breve*, as in this Word, *Bit*, denotes the Vowel to be sounded *short*; and a *Circumflex* denotes the Vowel to be sounded *long*, as *Bíte*.—A *Diaeresis* is put over the latter of two Vowels, to denote that they are *not* Diphthongs; as, *Poëty*.

9 P R A X I S.

{ ; : . ! ? () [] ^ ' - § ¶ }
 " — ☞ * * * † ‡ || a z à ê }
 { () ? § ' , - ; : ¶ . ^ ! * []
 * * † ‡ . — " ä á ë î ☞ ||

Of the Uses of the Four Stops.

10. The *Comma* is used to divide the *lesser* Parts of a Sentence, and to distinguish *Names* and *Things*; for here only a small Pause is required; as, First, *A proud Look, and a lying Tongue, doth the Lord hate.*—Second, *In Scripture, CHRIST hath these Titles: Alpha and Omega, Holy One, Image of God, Lamb of God, Horn of Salvation, Prince of Life, and Prince of Peace, &c.*—Third, *Who shall separate us from the love of God? Shall Tribulation; or Distress, or Persecution, or Famine, or Nakedness, or Peril or Sword?*

11. The *Semicolon* is used to divide the *greater* or *compound* Parts of a Sentence, where a longer Pause is required, both for the sake of taking *Breath*, and making the *Sense* more *distinct*. It is used, too, when one Part of a Sentence is *opposed* to another; as, First, *God hath Power to help, and to cast down; to save and to destroy; and he is able to do exceeding abundantly above all that we ask or think.* Second, *Many Sorrows shall be to the wicked; but he that trusteth in the Lord, Mercy shall compass him about. The Wages of Sin is Death; but the Gift of God is Eternal Life.*

12. The *Colon* is often used indifferently with the *Semicolon*; especially in the Old and New Testament, and Common Prayer. It is not easy always to ascertain (exactly) when it is most proper to use the *Colon*; but this Definition seems good: "A *Colon* is used before a *supernumerary Member* of a Sentence (i. e. such a Member as has a Dependence on what goes before, tho' what goes before has a compleat Sense independent thereon);" as, *God is perfect in Knowledge, and knoweth all Things: His Understanding is infinite.*

13. The *Colon* is also defined thus: "It distinguisheth a perfect Part of a Sentence, which has a full Meaning of its own; but yet leaves the Mind in *Suspence* and *Expectation* to know what follows;" as, *With thee, O Lord, is the Fountain of Life: Thou preservest Man and Beast: Thou givest Food to all Flesh: In whose hand is the Soul of every living Thing: And the Breath of all Mankind.*

The *Period* (or *full stop*) is used to denote the *End* or *Conclusion* of the Sentence; as, *God is a Spirit. God is Light; and in him is no Darkness at all. The Lord God Omnipotent reigneth; and in the Lord Jehovah is everlasting Strength.*

Of the Use of CAPITALS in Writing.

Great Letters are never to be used in the *Middle* or *End* of a Word, among small Letters; but only at the *Beginning* of such Words as *require* them.—To know which they are: *observe*,

1. That, when you *begin* to write any Thing, the *first* Word must *always* have a *Capital*.

2. When one *Sense* is *completed*, you must make a *full Point*; and if you write a *new* Sentence, then you must begin with a *Capital*—The *Beginning* of every Line in *Verse* must be wrote with a *Capital*.

3. You may write *all* Names of *Persons*, *Places*, and *Things* with a *Capital*, but *proper* Names must be so: i. e. all *Christian* and *Surnames*; and Names of *Places*, *Ships*, &c. for it would be strange to write, *charles jones*, *cheapside*, *london*; or to write, *the victory man of war*.

4. All *Titles* must be wrote with a great Letter; as *King*, *Queen*, *Earl*, *Lord*, *Lady*, *Esq*; *Sir*, *Madam*, &c. for how would it look to write, *king*, *queen*, *earl*, *lord*, *lady*, *squire*, *sr*, *madam*:—it would not be shewing *Respect*. Be particularly careful to write all the Names and Titles of *God* with a great Letter; as, *God*, *Lord*, *Jehovah*, &c.

5. If you *quote* any One's *Words* or *Writings*, begin the Part quoted with a great Letter; as, *My Son*, *get Wisdom*; for “*The Wise Man's Head is not the heavier for containing Knowledge*.”

6. When *I*, or *O*, are single Words, be sure to write them with *Capital*; as, *If you love Learning*, *I can assure you*, *O Youth*, *you will find Pleasure*; not, *if you love learning i can assure you o Youth you will find Pleasure*.

7. Any *very particular Name* or *Word*, that you would have great *Respect* or *Notice* paid to, may be wrote all through in *Capitals*; as the Name of the *Supreme Being*, thus, *GOD*, *LORD*, *JEHOVAH*, &c. So it will be often found in the *Bible*; and some *remarkable Passages* also are there printed so; which you may see collected in Page 59 of this Book.

8. Some of the *Capital Letters* are used to express *Numbers*, after the *Roman Manner*, as you will find in Page 122 of this Book—*Capitals* are likewise used in the *Titles* of *Books*, and on *Sign-Boards*, for *Ornament's* Sake.

DIRECTIONS for READING.

AS when you read, 'tis but to speak,
 Be not so low to growl, or high to squeak;
 But, as in Conversation you
 Are wont to talk, so read you too.
 Read just so loud that all may hear;
 Speak ev'ry Word distinct and clear.
 Avoid a toning, whining Voice,
 Of equal Sounds ne'er make a Choice:
 Nor dull or unaffected be;
 For Voice and subject should agree.
 Mind well the Author's Aim, and Sense,
 And then you'll read without Offence.

OF Numeral Letters.

The Numeral Letters are, I. V. X. L. C. D. M. viz.
 I. stands for *One*; V, for *Five*; X for *Ten*; L. for *Fifty*;
 C. for an *Hundred*; D, for *Five Hundred*; and M, for a
Thousand—A *less* of these Numbers put *before* a greater,
 take so much *from* the greater; and a greater put *after* a *less*,
 adds so much to it; for Instance, V. of *itself*, stands for 5;
 but put an I *before* it, thus, IV, and it is but 4; and put an
 I *after* it thus, VI, and it makes 6. So X is 10; but IX is
 9, and XI is 11. So L is 50; but XL is 40, and LX is
 60, &c.

PARTS.

Read the following Numbers. III. VII. XII. XIV. XVII.
 XV. XX. XVI. XIX. XXIV. XXX. XVIII. XIII. IX.
 VI. XL. LXX. XC. CX. CCC. LXXX. XXXVII.
 XXIX. CCLI. CIV. CCCXVI. DC. DCCXX. DCXIX.
 CD. DCCCX. DCLIV. CCCXLIX. DCCC II. DCCIV.
 MD. MDL. CDX. MIX. MDCLX. MDCCLXXVII.

N. B. These are called by some, *Roman Numbers*; be-
 cause this Way of numbering was invented and used by the
Romans. They had a Method of using the I with the C
 inverted, which is now not practised; as, IC for 500, and
 ICV for a 1000, &c.

TABLES

TABLES of MONEY, WEIGHTS, and MEASURES.

SHILLINGS TABLE.

s.	£.	s.	s.	£.	s.	s.	£.	s.
20	= 1	10	90	= 4	10	160	= 8	0
30	= 1	10	100	= 5	0	170	= 8	10
40	= 2	0	110	= 5	10	180	= 9	0
50	= 2	10	120	= 6	0	190	= 9	10
60	= 3	0	130	= 6	10	200	= 10	0
70	= 3	10	140	= 7	0	210	= 10	10
80	= 4	0	150	= 7	10	220	= 11	0

PENCE TABLES.

d.	s.	d.	d.	s.	d.	d.	s.	d.	d.	s.	d.
20	= 1	8	80	= 6	8	12	= 1	0	84	= 7	0
30	= 2	6	90	= 7	6	24	= 2	0	96	= 8	0
40	= 3	4	100	= 8	4	36	= 3	0	108	= 9	0
50	= 4	2	110	= 9	2	48	= 4	0	120	= 10	0
60	= 5	0	120	= 10	0	60	= 5	0	132	= 11	0
70	= 5	10	130	= 10	10	72	= 6	0	144	= 12	0

FARTHING TABLES.

f.	d.	f.	d.	f.	d.	f.	d.
4	= 1	16	= 4	28	= 7	40	= 10
8	= 2	20	= 5	32	= 8	44	= 11
12	= 3	24	= 6	36	= 9	48	= 12

MULTIPLICATION TABLE.

	2	3	4	5	6	7	8	9	10	11	12
2	4	6	8	10	12	14	16	18	20	22	24
3	—	9	12	15	18	21	24	27	30	33	36
4	—	—	16	20	24	28	32	36	40	44	48
5	—	—	—	25	30	35	40	45	50	55	60
6	—	—	—	—	36	42	48	54	60	66	72
7	—	—	—	—	—	49	56	63	70	77	84
8	—	—	—	—	—	—	64	72	80	88	96
9	—	—	—	—	—	—	—	81	90	99	108
10	—	—	—	—	—	—	—	—	100	110	120
11	—	—	—	—	—	—	—	—	—	121	132
12	—	—	—	—	—	—	—	—	—	—	144

F 6

TROY

TROY WEIGHT.

24 Grains (gr.)	1 Penny wt. (dwt.)
20 dwt.	1 Ounce (oz.)
12 oz.	1 Pound (lb.)

This Weight is used for Gold, Silver, Jewels, &c. N. B. The Oz. Troy is heavier than the Oz. Averdupoise; tho' the lb. Averdupoise is heavier than the lb. Troy:—One Oz. Troy is = 10z. 1dr. $\frac{1}{2}$ Averdupoise; and 1 lb. Averdupoise = 14 oz. 11 dwt. 15 $\frac{1}{2}$ gr. Troy.

AVERDUTOISE WEIGHT.

16 Drachms (dr.)	1 Ounce (oz.)
16 oz.	1 Pound (lb.)
28 lb.	1 Quarter (qr.)
4 qr. or 112 lb.	1 Hundred (cwt.)
20 cwt.	1 Ton (T.)

This is the Weight used in Common for all Groceries, &c.

A Stone of Meat, is	8 lb.
Ditto of Horseman's Wt. } Wool, Iron, Steel, &c. }	14 lb.
A Clove of Wool	7 lb.
A Tod of Wool	28 lb.
A Wey of Wool	6 $\frac{1}{2}$ tod
A Gallon of Train Oil	7 lb.
A Fother of Lead	19 $\frac{1}{2}$ cwt.

APOTHECARIES WEIGHT.

20 Grains (gr.)	1 Scruple (℞)
3 ℞	1 Dram (ʒ)
8 ʒ	1 Ounce (℥)
12 ʒ	1 Pound (lb.)

This Weight is used only in mixing of Medicines: The lb. and oz. is the same with the Troy lb. and oz.

CLOTH MEASURE.

2 $\frac{1}{2}$ Inches (in.)	1 Nail (na.)
4 na.	1 Quarter (qu.)
4 qu.	1 Yard (yd.)
3 yd.	1 Ell Flem. (E.F.)
5 yd.	1 Ell Eng. (E.E.)
6 yd.	1 Ell Fr. (E.F.)

The Yard and the Ell English are chiefly used in this Measure.

DRY MEASURE.

2 Pints (pts.)	1 Quart (qt.)
2 qt.	1 Pottle (pt.)
2 gal.	1 Peck (pec.)
4 pec.	1 Bushel (bu.)

This Measure is used for all dry Goods: The Bushel should be 8 $\frac{1}{2}$ Inches wide and 8 Inches deep

5 peck of Coals	1 Bushel (bu.)
3 bu. ditto	1 Sack (sk.)
12 sk. ditto	1 Chald. (ch.)
21 Ch. ditto	1 Score (sc.)
4 bu. of Corn	1 Sack (sk.)
4 — ditto	1 Coomb (coo.)
5 — ditto	1 Load (lo.)
8 — ditto	1 Quarter (qu.)
5 qu.	1 Wey (W.)
2 W.	1 Last (L.)

LONG MEASURE.

3 Bar. Corns (c.)	1 Inch (in.)
12 in.	1 Foot (ft.)
3 ft.	1 Yard (yd.)
5 $\frac{1}{2}$ yd.	1 Pole (po.)
40 po.	1 Furlong (fur.)
8 fur.	1 Mile (mi.)
3 miles	1 League (Le.)

N. B. The Degree is commonly reckoned 60 Miles; but is properly 69 $\frac{1}{2}$.

4 Inches	1 Hand
6 Feet	1 Fathom
360 Degrees	is the Circumference of the Earth.

This Measure is used only for taking Lengths and Distances.

OF LAND, OR

SQUARE MEASURE.

144 Sq. Inches	1 Sq. Feet
9 Sq. Ft.	1 Sq. Yard
30 $\frac{1}{4}$ Sq. Yd.	1 Sq. Pole or Perch
40 Sq. Po.	1 Sq. Rood
4 Sq. Rood	1 Sq. Acre (ac.)

This Measure is used where Length and Breadth are considered. Carpenters, &c. use it as far as yards: The Rest are for Land.

100 Ft.	1 Square of Flooring, &c.
272 $\frac{1}{2}$ Ft.	1 Rod of Walling.

CUBIC

CUBIC MEASURE.

1728 Cubic Inch. 1 Cub. Foot
9 Cub. Feet 1 Cub. Yard

This Measure is used when Length, Breadth, and Depth are considered.

WINE MEASURE.

2 Pints (pts.) 1 Quart (qt.)
4 qt. — 1 Gallon (gal.)
10 gal. — 1 Anker (ank.)
18 gal. — 1 Rundlet (run.)
31 $\frac{1}{2}$ gal. — 1 Barrel (bar.)
42 gal. — 1 Tierce (tie.)
63 gal. — 1 Hogshead (hhd.)
84 gal. — 1 Puncheon (pun.)
2 hhd. — 1 Pipe or Butt (pi.)
2 pi. — 1 Tun (T)

This Measure is used for all Spirituous Liquors, Oil, Vinegar, &c.

WINCHESTER MEASURE.

2 Pints (pt.) 1 Quart (qt.)
4 qt. — 1 Gallon (gal.)
8 gal. — 1 Firkin Ale (A F.)
9 gal. — 1 Firkin Beer (B F.)
2 fir. — 1 Kilderkin (kild.)
2 kild. — 1 Barriell (bar.)
1 $\frac{1}{2}$ bar. — 1 Hoghead (hhd.)
2 hhd. — 1 Butt (butt)

This Measure is chiefly used for Beer and Ale. N.B. In all Places except London the Firkin is 8 $\frac{1}{2}$ Gal.

TIME.

60 Seconds (sec) 1 Minute (min.)
60 min. — 1 Hour (ho.)
24 ho. — 1 Day (da.)
7 da. — 1 Week (wk.)
4 wk. — 1 Month (mo.)
13 mo. 1 da. 6 ho.)

or } 1 Com. Year
365 da. 6 ho.

Every fourth Year is a Leap Year, so called from its containing 1 Day more than other years, viz. 366 Da. and this arises from the 6 odd Hours, which in 4 Years made 1 Day; for we ordinarily reckon but 365 days to the Year.

N.B. The true or Solar Year is 365 Da. 5 Ho. 48 Min. 57 Sec.

Thirty Days hath September, April, June, and November;
All the Rest have thirty-one,
Except February alone;
Which has but 28 Days clear,
And 29 every Leap Year.

MOTION.

60 Seconds (") 1 Minute (')
60 ' — 1 Degree (°)
30 ° — 1 Sign (Sign)

12 Signs, or 360 Degrees, make the heavenly Circle called the Zodiac. This Table is used only in Astronomical Calculations.

TARE and TRET TABLE.

16 lb. = $\frac{1}{7}$ Cwt. 14 lb. = $\frac{1}{5}$ Cwt. 8 lb. = $\frac{1}{14}$ Cwt. 7 lb. = $\frac{1}{20}$ Cwt.
 $7\frac{1}{2}$ lb. of Oil make a Gallon; therefore to bring Pounds into Gallons, multiply the Pounds by 2, and divide by 15.

PRACTICE TABLE.

10s = $\frac{1}{10}$ l	3s 4d = $\frac{1}{6}$ l	6d = $\frac{1}{20}$ s	1 $\frac{1}{2}$ d = $\frac{1}{40}$ s
6s 8d = $\frac{1}{3}$ l	2s 6d = $\frac{1}{8}$ l	4d = $\frac{1}{10}$ s	1d = $\frac{1}{20}$ s
5s = $\frac{1}{4}$ l	2s = $\frac{1}{10}$ l	3d = $\frac{1}{12}$ s	2f = $\frac{1}{24}$ d
4s = $\frac{1}{5}$ l	1s 8d = $\frac{1}{12}$ l	2d = $\frac{1}{10}$ s	1f = $\frac{1}{24}$ d

A Table

A Table of the Money, Weights, and Measures, mentioned in the Holy Scriptures, alphabetically digested.

B	BATH	9 Gallons and 3 Quarts
	Cubit { common	18
	king's	21
	holy	36
	Ephah	$\frac{1}{2}$ a Bushel and a Pottle
	Farthing	3 Farthings Sterling
	Finger's breadth	a little less than an Inch
	Firkin	4 Gallons and an Half
	Foot	12 Inches
	Furlong	125 Paces
	Gerah	1 Penny Halfpenny
	Hair's Breadth	One 48th Part of an Inch
	Hand's Breath	3 Inches
	Hin	3 Quarts
	Homer	14 Bushels and 1 Pottle
	Kab	1 Quart
	Log	$\frac{1}{2}$ a Pint
	Measure-liquid	1 Quart
	Measure-dry	1 Gallon and Half
A	Male's Burden	2 Hundred Weight
	Omer	3 Pints and an Half
	Pace	5 Feet
	Piece of Money	1d $\frac{1}{2}$, the same as a Gerah
	Penny, or Drachm	7d $\frac{1}{2}$
	Pot	1 Pint and Half
	Pound {	Gold
		Silver
		Weight
	Reed	6 Cubits and an Hand's breadth
	Sabbath Day's Journey	6000 Paces
	Shekel {	Gold
		Silver { common
		holy
		Weight { common
		holy
	Span	9 Inches
	Talent {	Gold
		Silver
		Weight

9 Gallons and 3 Quarts

18

21

36

 $\frac{1}{2}$ a Bushel and a Pottle

3 Farthings Sterling

a little less than an Inch

4 Gallons and an Half

12 Inches

125 Paces

1 Penny Halfpenny

One 48th Part of an Inch

3 Inches

3 Quarts

14 Bushels and 1 Pottle

1 Quart

 $\frac{1}{2}$ a Pint

1 Quart

1 Gallon and Half

2 Hundred Weight

3 Pints and an Half

5 Feet

1d $\frac{1}{2}$, the same as a Gerah7d $\frac{1}{2}$

1 Pint and Half

75 Pounds Sterling

l. s. d.

3 2 6

12 Ounces

6 Cubits and an Hand's breadth

6000 Paces

s. d.

15 0

1 3

2 6

common $\frac{1}{4}$ Ounceholy $\frac{1}{2}$ Ounce

9 Inches

l. s.

2500 0

187 10

62 Pounds

N. B. The *Jesus* divided their Night, consisting of 12 Hours, (*i. e.* from 6 to 6) into 4 Watches.

The	{	1 Watch	was	{	6 to 9
		2 Watch			9 to 12, or Midnight; and
		3 Watch			called the Middle-watch
		4 Watch			reckoned from 12 to 3, call'd Cock-crowing
					3 to 6, call'd the Morn. Watch.

Small Set of POETICAL QUESTIONS

Designed for *Tasks*, to exercise Youth who have a tolerable Understanding of *Common Arithmetic*.

In 17 Hundred 24, into the World I came,
How many years is that ago? Tell me how old I am.

Answer.

2. Just three times Ten, and four Times Nine,
Twice five times Eight, add Seven;
What do they make, with nine times Six,
Thrice eight times Twelve and 'leven.

Ans.

3. How many Heads, Legs, Eyes, and Claws,
Have nineteen Score and ten Jackdaws.

Ans. 5070.

4. A thrifty Roper once much Wealth did save,
And to his Daughter fair, this Portion gave;
Fifty new Ropes, each Rope thrice twenty Foot,
At each Yard's distance was a firm tied Knot;
By ev'ry Knot hung seven Purfes fixt,
In ev'ry Purse were Crowns and Guineas mixt;
'To three bright Crowns, two Guineas of pure Gold:
What was her Fortune, when together told;

Ans. 19950l.

5. I had Nobles eighty Score, and Marks just Fifty-two,
In Part of 14 Hundred Pounds; what Money rests still due?

Ans. 832l.

6. Says Jack to his Sisters, Sue, Mary, and Nan,
You pretend to be Scholars; now tell if you can
How many Plumbs have I? Some help I will give;
But 'tis only what follows, nought else as I live.
I've the half of Five Hundred, the Third of nine Score,
The fourth of one Million twelve Hundred and Four;
With ten times nine Thousand four Hundred and Five,
And ninety-two Half-Scores, as I am alive:
Now if you can tell me the Number with speed,
You shall be rewarded, dear Sisters, in deed.

Ans. 345581.

7. Two

7. Two hundred Pounds, divide you must,
To seventeen Men in Portion just;
Now work the same, and answer true;
How much to each of them is due?

Ans. 11l. 15s. 3d $\frac{1}{2}$.

8. At twice six Groats *per* Head; How many can I dine;
For Guineas seven, Pounds eleven, Shillings twenty-nine?

Ans. 99 People.

9. In forty Angels, and ten Marks;
How many Shillings, Pence, and Groats;

Ans. 534s. — 9000d. — 1600gr.

10. If a boy's Hoop be sixty Inches round,
How oft in half a Mile does it go round?

Ans. 528 Times.

11. In forty Tuns, and fifty Butts, and sixty Pipes of Wine,
How many Tierces do they make, I'd know? — They came

Ans. 570 Tierces. (from Rhine.

12. In 16 Hundred 48, King *Charles* was put to death;
How many hours is that ago; or how many is it since?

Ans.

13. If one Guinea buy Seven; What Sum will buy Eleven?

Ans. 1l. 13s.

14. If the Third of a Pound buy Four,
How many Crowns will buy Six Score?

Ans. 40 Crowns.

15. At the moderate Gain of a Thousand a Year,
In one Third of a Century, pray what do I clear?

Ans. 33,333l. 6s. 8d.

16. If Half a Tun of Charet Wine cost 50 Sterling Pounds,
How many Pints of the same Wine are Worth 1000 Crown?

Ans. 5040 Pints.

17. If 13 Marks and 14 Groats buy 7 Load of Hay;
How many Pounds, with 16 Crowns, for 90 Load will pay?

Ans. 110l. 8s. 6d $\frac{1}{2}$.

18. If Guineas 9 will pay for Oats, Pecks 60 and a Score,
How many Pence, with 60 Groats, will purchase 60 more?

Ans. 1621 Pence.

19. Whereas a Noble and a Mark just 15 Yards would buy,
How many Ells of the same Cloth for fifty Pounds had I?

Ans. 600.

20. If 30 Pence and 40 Groats buy 20 Pints of Wine;
What is the Cost of 60 Quarts in current *English* Coin?

Ans. 4l. 15s.

21. If

21. If 1 Pound 10 and 40 Groats will buy a load of Hay ;
How many Pounds, with 19 Crowns for 20 Load will pay ?

Ans. 38*l.* 11*s.* 8*d.*

22. If that a Stick of 3 feet long doth give 5 Feet of shade,
And if a Steeple 99, how high is the Steeple made ?

Ans. 59 $\frac{5}{8}$ Feet.

23. If 20 Sheep for 60 Groats go 30 Weeks to Grass,
How many Sheep for 60 Crowns may winter * in that Place ?

Ans. 692 Sheep.

24. Come, pray, my good Friend, I beg that you'd lend
Your Help and Assistance, to shew
How I shall divide, and the Query decide
Of the Question that stands here below.

*Twenty Guineas are to be divided between A, B, and C; as
oft as A has 3 Shillings of it, B is to have 2, and C 1. Ide-
fire to know how much I must pay to each.*

Ans. A 10*l.* 10*s.* B 7*l.* C 3*l.* 10*s.*

25. A Merchant, who by Fortune's Aid
Ten Thousand Pounds acquir'd in Trade;
Bequeath'd that it divided be
'Twixt Rachel fair and Sons just three,
In Portions as beneath you'll see ;
From which their Fortunes true tell me.

Rachel $\frac{1}{2}$ *Abraham* $\frac{1}{3}$ *Isaac* $\frac{3}{4}$ *Jacob* $\frac{1}{5}$.

A. Rachel 3896*l.* 2*s.* 0*d.* $\frac{3}{4}$ $\frac{3}{8}$ $\frac{5}{5}$ — *Abraham* 2597*l.* 8*s.* 0*d.* $\frac{1}{2}$ $\frac{1}{3}$ $\frac{2}{5}$ —
Isaac 1948*l.* 1*s.* 0*d.* $\frac{1}{4}$ $\frac{3}{8}$ $\frac{5}{5}$ — *Jacob* 1558*l.* 8*s.* 9*d.* $\frac{3}{4}$ $\frac{3}{8}$ $\frac{5}{5}$.

16. Two hundred Men and Forty Boys a Booty take,
And then between them this Agreement make ;
That of this Treasure as each Man doth crave,
Be twice as much as ev'ry Boy should have ;
The Boys content : the Money being told,
Is found Two Thousand Pounds in Sterling Gold :
Now what to each of them is justly due,
I shan't determine : — That is left to you.

Ans. Each Man, 9*l.* 15 9*d.* $\frac{3}{4}$. Each Boy, 4*l.* 10*s.* 10*d.* $\frac{3}{4}$.

* Three Months, or thirteen Weeks.

SCRIPTURE

An INTRODUCTION TO THE SCRIPTURE

INSTITUTES and EXAMPLES.

*** For the Design, and Use of them, see Preface.

The Scriptures are the Word of God, &c. II Tim. iii. 16, 17. Jam. i. 2. Prov. xiii. 13. Deut. xi. 1.

We must "Search the Scriptures." Prov. vii. 1, 2. Prov. xix. 27. Prov. xxi. 21. John v. 39. Rom. xv. 4. John xiv. 15.

The great Benefit of searching the Scriptures. Ps. xix. 7, 8, 11. Pl. cxix. 9, 99, 100. Jam. 1. 22.

David's great Love of the Scriptures. Ps. xix. 9, 10. Ps. cxix. 72, 97, 105, 111, 117.

David's Delight in God and his Word. Ps. cxix. 101, 103, 104, 112, 113, 114, 127, 129.

Of the Publick Service of God. Eccl. v. 1, 2. Psal. lxxxix. 7. Deut. xii. 5*. Lev. xix. 30.

David's Love of the House of God. Ps. xlii. 4. *beginning at, I went, &c.* Ps. xxxv. 18. Ps. xciii. 5. Ps. xxvi. 8. Ps. cxxii. 1. Ps. lxxxiv. 1, 10.

Against breaking the Sabbath. Exod. xxxv. 1, 2. Exod. xxxi. 16, 17.

The Sabbath-Day must be kept Holy. Exod. xxxi. 12, 13, 14, 15.

God will bless those who keep the Sabbath Holy. Is. lvi. 1, 2. Is. lviii. 13, 14.

Example of God's Anger, for breaking the Sabbath. Numb. xv. 32, 33, 34, 35, 36.

Works of Necessity, or Charity, may be done on the Sabbath-Day. John vii. 24, 23. Matt. xii. 9, 10, 11, 12.

Of Religion. Jam. i. 26, 27. Jam. ii. 24, 26. Heb. xi. 6.

What true Wisdom is, and how to attain it. Ps. cxi. 10. Deut. iv. 6. Jam. iii. 13. Jam. i. 5.

Of the Preciousness of Religious Wisdom. Prov. iii. 13, 14. Job. xxviii. 15, 16. Prov. iii. 15, 17. Prov. ii. 10, 11.

Advantages of a good Life. Ps. xxxvii. 23. Prov. x. 3. Prov. xiii. 25. Prov. xvi. 17. Ps. cxii. 6. Prov. x. 7.

Disadvantages of a Wicked Life. Ps. cvii. 17. Job xx. 4, 5. Job xv. 21. Job xviii. 11, 18. Is. xlvi. 22. Job xx. 12, 14.

The Righteous and Wicked compared. Is. iii. 10, 11. Prov. xii. 2. Prov. xi. 5, 27. Prov. xiv. 32. Ps. cxxii. 10.

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The great Rewards of Righteousness. 1 Tim. iv. 8*. Ps. lxxxiv. 11, 12. Ps. cxix. 165. 1 Pet. iii. 13. Ps. xxxiv. 19. Ps. xxxvii. 18, 19.

The dreadful Punishment of Wickedness. Job xxi. 17. Deut. xxxii. 22, 23, 24. Job xx. 16, 29.

Of the Duty and Advantages of Prayer. 1s. lv. 6. Matt. vii. 7. 2 Chron. vii. 14. John xv. 7. Ps. xxxiv. 15.

Of the Qualifications of Prayer. Ps. cxlv. 18. Prov. xv. 29. Jam. i. 6. Mark xi. 25, 26. Eccl. v. 2.

Against Falshood and Lying. Prov. xxiv. 28. Zec. viii. 16, 17. Eph. iv. 27. Col. iii. 9.

Lying is hateful to God; and will be severely punished by him. Prov. xii. 17, 22, 19. Prov. xix. 9. Rev. xxi. 8.

Ananias struck dead for Lying. Acts v. 1, 2, 3, 4, 5.
David's Hatred of the abominable Crime of Lying. Ps. cxx. 2. Ps. cxix. 163. Ps. ci. 8, 9, 10. Ps. lviii. 3, 4.

Against Lying, Stealing, and taking God's Name in vain. Prov. xxx. 5. Ps. cxxxix. 23, 24, 19, 20. Prov. xxx. 8, 9.

Against Frauds, Stealing, Lying, &c. Prov. xxviii. 9. Lev. xix. 11, 13, 35. Prov. x. 2. Prov. xxviii. 8. Mark x. 19.

Against Swearing, and profaning God's Name. Ps. cxi. 10, 7, 9. Exod. xx. 7. Lev. xix. 12.

God's Judgment against Lying, Swearing, and Stealing, &c. Hof. iv. 1, 2, 3, 7.

Against Cursing. Jam. iii. 10. Rom. xii. 14. Prov. xxx. 11. Prov. xx. 20. Prov. xxx. 17. Lev. xx. 9.

We must "Bless, but Curse not." Matt. v. 43, 44. 1 Pet. iii. 9. Matt. v. 45. Rom. xii. 15, 21.

Against Anger. Ps. xxxvii. 8, 9, 10. Prov. xvi. 32. Eph. iv. 31, 32.

Against Strife and Quarrelling. Prov. xx. 3. Prov. xvii. 1, 14. Prov. xv. 1, 4. Prov. xxvi. 21. Phil. ii. 5. Tit. iii. 2.

Against Envy. Ps. xxxvii. 1. Job v. 2. Prov. xxvii. 4. Jam. iii. 16, 17. Jam. v. 9.

Against rash Judgment. Matt. vii. 1, 3, 4, 5. Jam. iv. 12. Luke vi. 37.

Against Evil-Speaking. Prov. x. 31. Ps. lxiv. 3, 7, 8. Jam. iv. 11.

Against Tale-bearing. Prov. xi. 13. Prov. xvi. 28. Prov. xviii. 8. Prov. xx. 19. Prov. xxvi. 20. Prov. xvii. 9.

Against Prating, and idle Talk. Prov. x. 8. Prov. xiv. 23, 33. Prov. xxix. 11. Eccl. v. 3. Eccl. x. 11, 12. Matt. xii. 36.

* Don't write all this Verse; but begin at the word Godliness.
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The Wisdom and Advantages of Taciturnity. Prov. xv. 2. Prov. xi. 12. Prov. x. 19. Prov. xxi. 23. Prov. xvii. 28. Prov. xiii. 3. Jam. i. 19.

Against Hypocrisy. Prov. xi. 9. Prov. xx. 17. Job xv. 34, 35. Job xxvii. 8, 9.

Against Oppression. Prov. xiv. 31, 21. Prov. xxii. 16, 22. Ps. xii. 5. Prov. xvi. 8.

Against Want of Charity. Luke xvi. 19, 20, 21, 22, 23.

The Necessity of universal Charity. John xiii. 34. Matt. vii. 12. Mark xi. 25. Rom. xiii. 8. Rom. xii. 9. 1 Cor. xiii. 1.

How to behave to our Enemies. Ex. xxiii. 4. Prov. xxiv. 17. Prov. xxv. 21. Heb. xiii. 1.

We must love, fear, worship, believe in, and trust in God. Ps. xxxi. 23, 24. Heb. xi. 6. Ps. xcvi. 9, 6. Ps. iv. 5.

Of Duty to Magistrates. Deut. xvii. 12. Tit. iii. 1. Rom. xiii. 1. Tit. ii. 15.

The Duty of Children to their Parents. Eph. vi. 1, 2, 3. Lev. xix. 3. Prov. xv. 5. Prov. i. 8, 9. Col. iii. 20.

Of good and bad Children. Prov. x. 1. Prov. xv. 20. Prov. xxiii. 24. Prov. xvii. 25. Prov. xxviii. 24. Deut. xxvii. 16.

Correction of Children necessary. Prov. xiii. 24. Prov. xxii. 15. Prov. xxix. 15, 17. Prov. xxii. 6.

Of Behaviour to the blind, deaf, and aged, &c. Lev. xix. 14. Deut. xxvii. 18. Lev. xix. 32, 33. Prov. xvii. 31. 1 Tim. v. 1. Prov. xxii. 22, 23.

God sends two Bears which kill Forty-two Children, for mocking old Elisha. 2 Kings ii. 1, 23, 24, 25.

Against Sloth. Prov. x. 5. Prov. xxiv. 30, 31, 32, 33, 34. Prov. xii. 24.

Against Idleness. Prov. xix. 24. Prov. vi. 6, 7, 8, 9, 10, 11. Prov. xix. 15.

The Praise and Advantages of Diligence. Prov. xiii. 4. Prov. xxii. 29. Prov. xxvii. 23, 24. Prov. xxi. 5.

The Soul is immortal. Job xiv. 14. Eccl. xii. 7. Job xiv. 12. 2 Cor. iv. 16, 17. 2 Cor. v. 1.

On Death. Job xiv. 1, 2, 5. Eccl. viii. 8. Deut. xxxii. 29. Ps. xc. 12. Ps. xxxvii. 37.

We shall all rise again. 1 Cor. xv. 51, 52, 53, 54.

The Day of the Lord will surely come. 2 Pet. iii. 10, 11, 12.

On the Day of Judgment. Job xix. 29. 2 Tim. iv. 1. 1 Theff. v. 21, 22. 2 Cor. v. 10. John v. 28, 29.

The Day of Judgment described. Matt. xxv. 31, 32, 33, 34, 41, 46.

Isaiah's joyful Prophecy of CHRIST. Isa. ix. 2, 6, 7.

Of Faith and Salvation thro' CHRIST. Is. xliii. 15, 11. John iii. 16, 17. Acts iv. 12. Gal. v. 4, 6.

Of Justification by Faith; and the inestimable Benefits of CHRIST'S Death. Gal. iii. 13, 22. Rom. iii. 23, 20 Gal. v. 1.

Isaiah's joyful Thanksgiving for GOD'S Mercy, in redeeming Mankind, by the Death of CHRIST. Isa. xii. 2, 3, 4, 5, 6.

Salvation is freely offered to all. Ezek. xviii. 31, 32. 1 Tim. ii. 1, 3, 4, 5, 6.

We must follow the Example of CHRIST. Matt. xi. 28. John xiii. 15. Matt. xi. 29, 30. John xiii. 34, 35. Phil. iv. 9.

The universal Corruption of human Nature. Psa. xiv. 1, 2, 3. Rom. iii. 23. Gal. v. 17. Isa. lxiv. 6.

The Badness of Man's Heart. Prov. xx. 9. Jer. xvii. 9. Eccl. viii. 11. Eccl. ix. and that part of the 3d v. which begins with, *the heart*, &c. Matt. xv. 19.

Isaiah's Complaint of Man's Wickedness and Corruption. Isa. i. 2, 3, 4, 6.

What true Repentance is, and the Necessity of it. Hos. xiv. 1 Ezek. xviii. 4, 21. Ps. vii. 11, 12. Acts iii. 19.

Isaiah's Exhortation to Repentance. Is. i. 16, 17, 18, 19, 20.

Habakkuk's Hatred of Sin, and Trust in GOD. Habak. ii. 9. Habak. i. 12. Habak. iii. 17, 18.

We must trust in GOD; and the Motives to it. Ps. iv. 5. Ps. xci. 4, 5, 11. Jer. xvii. 13. Ps. xxxii. 10.

David's great Confidence in GOD. Ps. lxxv. 2. Ps. lxii. 1, 2, 6, 7, 8. Ps. xxvii. 14.

The Vanity of trusting in Riches. Ps. lxii. 10. Ps. lii. 1, 7. Ps. xlix. 6, 7, 9, 16, 17.

The Sin and Vanity of trusting in Man, before GOD. Is. ii. 22. Ps. lxxii. 9. Ps. xxxiii. 16. Ps. cxlvi. 3, 4. Is. xxx. 1. Ps. cxlvi. 5.

Trust in Man cursed; and Trust in GOD blessed. Jer. xvii. 5, 6, 7, 8.

On eternal Happiness in Heaven. Ps. xvi. 1, 11. 1 Cor. ii. 9†. Rev. xxi. 4. Dan. xii. 3.

On eternal Misery in Hell. Ps. ix. 17. Job xxi. 20. Matt. xiii. 41, 42. Mark ix. 44. 2 Pet. ii. 4, 9.

† Leave out the Word *But*, at the Beginning of this Verse.
SCRIP.

SCRIPTURAL DOCUMENTS.

BUT ONE THING IS NEEDFUL. Luke x. 42.

SEARCH the *Scriptures*, and read therein all the Days of your Life. John v. 39. Deut. xvii. 19.

God is a Spirit, and they who worship him, must worship him in Spirit and in Truth. John iv. 24.

The Lord knoweth the Hearts of all Men, and no Thought can be with-holden from him: By him Actions are weighed. 1 Sam. ii. 3. Acts i. 24. Job xlii. 2.

Salvation belongeth unto the Lord; he is good to all, and his tender Mercies are over all his works; therefore thou shalt love the Lord thy God with all thy Heart, with all thy Mind, with all thy Soul, and with all thy Strength. Mark xii. 30. Ps. iii. 8. Ps. cxlv. 9.

God is no Respector of Persons, but in every Nation, he that feareth him, and worketh Righteousness, is accepted with him; but the Way of the Wicked, the Thoughts of the Wicked, the Sacrifice and Prayer of the Wicked, are an Abomination to him. Acts x. 34, 35. Prov. xv. 9, 26, 8. Prov. xxviii. 9.

We must all appear before the Judgment Seat of Christ; wherefore, set your Affections on Things above, and not on Things on the Earth; remembering that Godliness is profitable unto all Things, having the Promise of the Life which now is, and of that which is to come, and that all Things shall work together for Good to them that love God: But there is no Peace (saith the Lord) unto the Wicked; they are like the troubled Sea when it cannot rest, whose Waters cast up the Mire and Dirt. 2 Cor. v. 10. Col. iii. 2. 1 Tim. iv. 8. Rom. viii. 28. Is. xlvi. 22. Is. lvii. 20.

The Wicked shall be turned into Hell, where the Worm dieth not, and the fire is not quenched; but the Righteous shall shine forth as the Sun in the Kingdom of their Father; with Songs and everlasting Joy on their Heads, and Sorrow and Sighing shall flee away; for Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man to conceive, the Things which God hath prepared for them that love him. Ps. ix. 17. Mark ix. 44. Matth. xiii. 43. Is. xxxv. . 10. 1 Cor. ii. 9

EXAMPLES

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EXAMPLES from History, designed for forming the Minds of Youth in Virtue*.

Jesus Christ.



PUBLIUS LENTULUS his Letter to the Senate of Rome, describing the Person of our SAVIOUR.

THERE appeared in these our Days, a Man of great Virtue, named JESUS CHRIST; who is yet living among us, and of the Gentiles is accepted for a Prophet of Truth; but his own Disciples call him the SON OF GOD. He raises the Dead, and cures all Manner of Diseases. A Man of Stature somewhat tall and comely, with a very reverend Countenance, such as Beholders may both love and fear: His Hair of the Colour of a Chestnut full ripe, plain to his Ears, whence downward it is more orient, curling and waving about his Shoulders. In the midst of his Head is a Seam or Partition of his Hair like the Nazarites; his Forehead smooth and very delicate; his Face without Spot or Blemish, beautified with a lovely red; his Nose so formed

* The greater Part of these Examples are taken from a Book designed for the Use of Schools, intitled, The HISTORICAL MIRROR, or Biographical Miscellany; printed for J. Bew, No. 28, Pater-noster Row; a very judicious Compilation for forming the Manners of Youth.

formed as nothing can be reprehended ; his Beard thickish, in colour like his Hair, not very long, but forked ; his Look innocent and mature ; his Eyes grey, clear, and quick in reproving ; he is terrible in admonishing, courteous and fair spoken, pleasant in Conversation, mixed with Gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In Proportion of Body most excellent, his Hands and Arms being delectable to behold. In speaking very temperate, modest, and wise. A Man for his singular Beauty surpassing the Children of Men.

EXAMPLE of the Power of Religion.

Mr. ADDISON, so deservedly celebrated for his uncommon Accuracy and Precision in thinking and reasoning, has given abundant Proof of his Belief of a Revelation, and his Zeal against Deism, by his Evidences of the Christian Religion. All his Writings on religious Subjects discover a strong, masculine, and steady Piety : And his amiable conduct, in every Part of his Life, gives us the most convincing Proof that what he wrote was the genuine Sentiments of his Mind. But his Virtue shone out brightest at the Point of Death : for, after a long and manly, but vain Struggle with his Distempers, he dismissed his Physicians, and with them all Hopes of Life. But with his Hopes of Life he dismissed not his Concern for the Living ; but sent for a Youth who was nearly related, and finely accomplished, yet not above being the better for good Impressions from a dying Friend ! He came : but Life now glimmering in the Socket, the dying Friend was silent ! After a decent and proper Pause the Youth said, —“ Dear Sir ! you have been pleased to send for me. I believe and hope that you have some Commands ; and I shall hold them most sacred.”—May distant Ages not only hear but feel the Reply ! Forcibly grasping the Youth’s Hand, he softly said,—“ See in what Peace a Christian can die !—He spoke with Difficulty, and soon expired. —Through Divine Grace, how Great is Man ! and, through Divine Mercy, how stingless is the Power of Death ! Who would not wish to die in this Manner !

EXAMPLE

EXAMPLE of Valour and public Spirit.

King Lycurgus was a famous Lawgiver to the Lacedæmonians, once the most warlike People of Greece. Among many of whose Laws, one was, that it should be deemed Capital for any Boy to fight in the War, who was under Age. But so it happened once, that the State being in imminent Danger, a Lad, not yet called to Arms by the Law, headed the Troops, and routed the Enemy. For which, by the aforesaid Law, being condemned to die, he thus defends himself.

O JUDGES ! Ye have now before you a Soldier, the most miserable of any who ever proved victorious ; but of them, whom Valour has made miserable, the most innocent. Never did I breathe freer Air, or was more Master of myself, than when I fought ; nor ever so miserably enslaved as when I had conquered, having warred against my own Life, and overcame it.

But, Gentlemen, I would not have you think, that I am at all dejected or cast down at the matter, unless I could persuade myself that I am to lose a Life more dear to me than my Country ; that Country (I speak boldly, and as it becomes a Soldier) which I see you, by passing such Sentences as these, are about utterly to overthrow.

You bring against me Laws I dare not call in Question, and cite such Clauses as condemn my Childhood ; as though the very same Law had not commanded us first to close with that *universal Principle* of doing Good to the Commonwealth.

It was in vain, when our Country was fiercely invaded on every Side by the thickest Troops, her Strength almost tired out and exhausted by the Tedioufness of Battle, and she as it were at her last Gasps ; in such a Posture of Affairs, I say, it was in vain to consult the Slackness of the Laws, when ye yourselves cannot but allow that the Remedies ought to have been immediate.

Neither is it much Matter, when a Soldier is hot in Fight, whether by the Law he is called to Arms or by his Enemies, if so be he conquers. *O dull, heavy, senseless Law !* to pronounce Death to a Warrior who could not chuse but fight ! And to a Conqueror, who fighting could not but overcome.

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But that which vexes me most, and cuts me even to my Heart, is, that I am still call'd *A Boy*. Ask my Enemies, I beg of you, (who, I suppose, did not fight with *Rattles*) how like a *Man* I behaved myself in the Battle, who so often to their Cost did feel what *this Arm* can do.

But if I must die, because I am a Boy and under Age, certainly the same *Law* which condemns *Boys*, justifies and commands the *Valiant* to be protected; and if you make any Question of my Fortitude, I would have you call to mind my late *Victory*. Consider but the Numbers which were slain and taken Prisoners by *this Hand* of mine.

I call many of you here present, who stood there fighting, at least with your Eyes and Wishes, for your *Country*, to witness what great Things I alone did there for you.

Poor Wretch! That I (by whom you live and still remain *Judges*) should endanger my own Life, to protect and preserve those Mouths, who now in particular are about to pronounce me guilty, and worthy of Death.

However, if you still make me out a *Boy*, why am I not accounted guilty of Rashness and Inconsideracy in this Action, unless my speedy Victory has more than equalled your deliberate Consultations?

Though far be such a Reproach from the *Lacedaemonians*, to stile him a *Boy*, whose Valour has equal'd him to the best of your Warriors.

But to come to the point, *O Spartans!* why are ye so nice in prying into, and condemning me of a Crime, which ye yourselves are accessory to in suffering it to be? Nevertheless, be that as it will, I am willing the whole Dishonour of the Victory, if it *be* a Dishonour, should be laid on me alone.

If you look upon it as a Crime for acting thus in my *Minority*, let me be slain, lest, if I live, I should *do so again* when the Enemy's army returns; at which Time, perhaps, you'll have need of a *whole Regiment* of such *Boys*.

If I am condemned for fighting, shew me no favour, but let me suffer; that so I may appear more gloriously valiant by being found guilty, than by being acquitted.

To conclude, if my returning victorious be a capital Crime, bring hither your Torments, the most sweet Rewards of a Conqueror; who think it my Duty, that I, who by my Valour have preserved the sacred Laws and Ordinances of my Country from the destroying Hand of the Enemy, should,

should, if they require it, even satisfy them with my Blood.

EXAMPLE of *Affection to Parents.*

CROESUS, King of *Lydia*, and the richest monarch of his time, had a son who was remarkably handsome, but had the misfortune to be born dumb. The father spared no expence to cure such an unhappy defect; but all the skill of his physicians was ineffectual, and his son arrived to years of maturity, without being able to articulate a single word. But some time afterwards, when *Sardes*, the capital of his kingdom, was taken by the *Persians*, and one of the soldiers, who was unacquainted with the king's person, was rushing upon him with a drawn sword in his hand, the dutiful prince, being anxious to save the life of his father, and forgetting his natural infirmity, made such a violent effort to speak, that he suddenly burst the strings of his tongue, and cried out, with great earnestness, "*Soldier, spare the life of Cræsus!*" Thus the father was saved from a violent death by the affectionate eagerness of his son; and the son, as a just reward of his filial duty, enjoyed the use of his speech during the remainder of his life.

EXAMPLE of *Brotherly Love.*

Upon the decease of LUCIUS PAULUS ÆMILIUS, *Publius Scipio Æmilianus*, being left joint-heir with his brother *Fabius*, exhibited an instance of fraternal affection, which gained him universal applause: for, knowing his brother's circumstances to be greatly inferior to his own, he generously resigned to him all his share of the legacy, tho' it was valued at above 10,000*l.* sterling. By this act of kindness, he placed his brother upon a level with himself. But his affection did not stop here; for the dutiful *Fabius*, being determined to honour the funeral of his father with a show of gladiators, an expence which he could not conveniently support, as amounting to 5000*l.* and upwards, the magnanimous *Scipio* very chearfully took half upon himself. To compleat his generosity, his mother *Papyria*, dying soon afterwards, he gave up her whole jointure to his sisters, though they were not entitled, by law, to a single farthing.

EXAMPLE of Temperance.

When AGESILAUS, king of *Sparta*, was presented by the *Thasians* with a large quantity of the most delicate eatables, and costly liquors, he ordered the whole to be shared among the slaves, who performed the drudgery of the camp. The *Thasians*, with the utmost surprize, enquiring the motive of his conduct, he nobly replied, *That it was beneath the character of men, who valued themselves for their probity and courage, to regale themselves with niceties, which could serve no other purpose but to provoke and corrupt the appetite. Such dainty trifles, continued he, can be relished only by slaves, who aspire to no greater pleasure, than that of eating and drinking; and I have taken the liberty to bestow them accordingly.* For this reason, he would accept of nothing for the use of himself, and his brave countrymen, but some sacks of flour, which accompanied the present above mentioned.

EXAMPLE of Honour and Generosity.

PAPIRIUS CARBO, one of the *Roman* consuls, being impeached as an accomplice in the assassination of the second *Africanus*, and having about the same time affronted one of his servants, the slave carried off the scrutoire, in which his master kept all his papers, to *Licinius Crassus*, who was employed to manage the prosecution. *Crassus*, it is said, bore an implacable hatred to *Papirius*, and these papers would have furnished him with ample matter to gratify it; but the generous *Roman* had such an abhorrence of the treachery, that he sent back the slave in chains, with the scrutoire unopened, declaring, *that he had rather spare the bitterest enemy, and suffer the vilest criminal to escape unpunished, than destroy him by any base and dishonourable means.*

EXAMPLE of Forbearance and Good-nature

As ANTIGONUS was one day sitting in his tent, two of his soldiers on the outside, who had no suspicion that the king was so near them, abused and ridiculed him in the most licentious manner. But the good-natured monarch, instead of punishing their insolence as it deserved, behaved with a lenity which could scarcely have been expected

pected from a father ; but, putting the tent curtain gently aside with his cane, *Soldiers*, said he, *stand farther off, lest the king should overhear you* : and that was all the notice he took of them. At another time, as he was marching with his army in the night, some of his men began to curse him very bitterly, for leading them through a road which was cloggy with dirt and mire. Happening to hear what they said, he instantly dismounted, and, without discovering who he was, helped the weakest of them forward with his own arm, till the road grew better.

EXAMPLE of Faithfulness and Hospitality.

A *New England Sloop*, on a trading voyage to *Guinea*, in 1752, left their second Mate, *William Murray*, sick on shore, and sailed Home without him. He was entertained at the House of a Negro, named *Cudjoe*, with whom he had contracted an Acquaintance in the Course of Trade. As the Sloop was gone, *Murray*, after the Sickness had left him, was still obliged to continue with his Black Friend, till some other Opportunity should offer for his Return home. But, in the Interim, a *Dutch Vessel* came into the Road, and some of the Negroes going on board, were treacherously seized and carried off by the mercenary *Hollanders*, to be sold for slaves. The Relations and Friends, transported with sudden Rage, flew instantly to the House of *Cudjoe*, to wreak their Revenge upon poor *Murray* : But *Cudjoe* stopt them at the Door, and resolutely demanded whom they wanted ? “The white Men,” cried they, “have carried off our Children and Brethren, and we are therefore determined to kill all the white Men we can meet with, and your lodger as the first.”—“Nay,” replied *Cudjoe*, “the white men who carried off your Relations are undoubtedly very wicked Wretches, and you have a Right to kill them, whenever you can catch them ; but the white Man in my House is a good Man, and, therefore, you must not kill him.”—“But he is a *White*,” they cried, “and the *Whites* are all bad alike ; so that we are resolved to kill them all.”—“No, my Friends,” said he, “you must not kill a Man who has done you no harm, merely because he is *white*. This Man is my Friend, my House is his Castle, and I am his Soldier, and must fight for him. You must therefore kill me, before you shall kill him. What good Man will ever come

into my House again, if I break my Promise to honest *Murray*, and suffer my Floor to be stained with his Blood!" The Negroes, seeing his Resolution, and being convinced by his Discourse that they were wrong, went away not a little ashamed of the Demand they had made. A few Days after, *Murray* ventured abroad again with his Friend *Cudjoe*; when several of the Negroes took him by the Hand, and told him, "They were heartily glad they had not killed him; for, as he was a *good* (they meant "an innocent) man, their God would have been very angry, and have spoiled their fishing."

EXAMPLE of *Honesty*.

The ancient ETHIOPIANS were so remarkably just and honest, that they found it unnecessary to provide even doors to their Houses; and though many things of considerable Value were frequently left all Night in the open Streets, and in the public Roads, they were always found as safe in the Morning as if they had been lodged at Home under Lock and Key. It is likewise recorded of the *Celts*, the antient inhabitants of *Gallia*, that they had such an entire Confidence in each other's Honesty, that they never took the trouble to secure their Doors either by Locks or Bolts.

EXAMPLE of *Justice*.

ALEXANDER SEVERUS, one of the *Roman* Emperors, instead of leaving the Management of his Troops to the Vigilance of his Officers, took the Pains, in all his military Expeditions, to visit the Tents himself, and enquire if any of the Soldiers were absent. If he found they were, and, as generally happens in such Cases, that they had left the Camp only to plunder the Country, he never failed to chastise their Rapacity, either by some corporal Punishment, or a Fine, or at least by a severe Reprimand, which he always concluded with asking them, "If they would like to be plundered themselves in the same Manner?" It was likewise his custom, whenever he punished an Offender, as well against the civil as the military Law, to address the Sufferer either in Person, or by the Officer who was to see the Sentence executed, with that equitable caution: — *Do nothing to another which you would be unwilling should be done to yourself.* For this golden Rule, which he borrowed

borrowed from the Christians, he had such an uncommon Veneration, that he ordered it to be engraved in large Capitals over the Gate of his Palace, and on the Doors of many other public Buildings.

EXAMPLE of *Diligence*.

CLEANTHES, was who afterwards an eminent Philosopher, had two mortifying Difficulties to struggle with in his first Pursuit of Knowledge,—a dull Capacity, and an empty Pocket. But, when the Love of Wisdom had fired his Breast, he conquered the Perverseness of his Genius by his unremitting Application, and a constant Attendance in the Day-time, upon the Lectures of *Zeno*; and, with equal Diligence, he secured himself from immediate Want, by drawing Water out of a deep Well in the Night, for an honest Gardener in the Neighbourhood. It is reported, that he was once summoned before a Court of Justice, because he always appeared very healthy and in good Condition, though he was never observed to follow any Business for a Maintenance. But, when he produced the Gardener above-mentioned, and a Widow who frequently employed him in making Bread, as the constant Witnesses of Industry and simple Diet, he was not only acquitted with Honour, but presented, by Order of the Magistrates, with a Premium of Thirty Pounds, which, however, he had the Spirit to refuse.

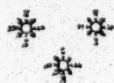
EXAMPLE of the *Love of Wisdom*.

ANTISTHENES having exhorted his Disciples to apply themselves in good earnest to the Pursuit of Wisdom, and few of them paying a proper Regard to his Admonitions, the rigid Sage dismissed them all from his School, and, among the rest, *Diogenes*. But the latter, having the highest Veneration for his Merit, and being extremely unwilling to lose the Benefit of his Instructions, came to him again, as usual, and positively refused to leave him. The Philosopher was so much exasperated at his Obstinacy, that he threatened, if he did not immediately withdraw, he would chastise his Impudence with a Cane, which he then held in his Hand; and, upon his farther Refusal, he actually struck him several times. But *Diogenes*, being determined, if possible, not to lose so ex-

cellent a Master, was so far from being discouraged by this uncomplimentary Usage, that he humorously presented his Back, telling him, at the same time, "to strike as often and as hard as he pleased; for you shall never, said he, find a Stick which has sufficient Virtue to drive *Diogenes* from the School of Wisdom!" *Antisthenes* was, at last, so much softened by his patient Perseverance, that he consented to re-admit a Scholar, who had such an uncommon Desire to be instructed; and ever afterwards he had a particular Esteem for him, and treated him, in all Respects, with the Care and Fondness of a Parent.

EXAMPLE of Reverence to Tutors.

When *MARCUS AURELIUS*, who afterwards succeeded to the *Roman* Empire, was bewailing the Loss of his Tutor, who was lately deceased, and the Courtiers were exerting every Power of Persuasion to call off his Attention from an Event which appeared to them to be very immaterial,—“Permit him,” said *Antonius Pius*, the reigning Emperor, “to indulge the Feelings of Humanity; for neither Philosophy, nor the Lustre of a Diadem, should divest us of our Affections.” When the same *Aurelius* swayed the Imperial Sceptre, “I return Thanks to the Gods,” said he, “for the good Instructors they condescended to supply me with; that I have exerted all my Influence to raise them to such honourable Posts as seemed most agreeable to them; and that I have since found plenty of Masters who were qualified to educate my Children!” As to his own Tutors, he had such an affectionate Esteem for them, that he placed their Statues, which were of cast Gold, among those of his domestic Deities, and, at stated Times, loaded their Sepulchres with costly Victims, and Garlands composed of the choicest Flowers.



SHORT EXPOSITION OF THE CHURCH CATECHISM.

Accommodated to the Understandings of Youth*.

Question, *Why are you taught the Church Catechism?*

Answer. *My God Fathers and God-Mothers promised, in my Name, that I should, when I became capable; and because it is necessary, before I can be confirmed in my Baptismal Vows by the Bishop: But principally, that I may learn my Duty to GOD, my NEIGHBOUR, and MYSELF, (which it briefly contains) to the End that I may escape eternal Misery, and thro' CHRIST attain eternal Happiness.*

Q. What is your Name?

A. C.

Q. *Why do you rather answer C † than S ‡?*

* It is to be hoped, that all Persons who have the important Charge of educating Youth, will take every Opportunity to instil in their Minds a true Sense of the Protestant Religion; as it is evident, that the Want of sowing this good Seed, at this most proper Season, is one great Reason, why the Field of Life produces so little Wheat, and so great a Crop of Tares: To this End, Nothing can be done better, than to explain the excellent *Catechism* of the Church of England; or if this is too much Trouble, (as perhaps some will think it) let the Pupils at least be taught the CATECHISM *itself*, and to say it *perfectly*, in a slow and decent Manner; and not, as the Practice of some is, to be hurried over as fast as they can speak: For the Child naturally concludes from this, that it is a mere Matter of *Form*, and of little or no Importance.

Train up a Child in the Way he should go. Prov. xxii, 6.

† Christian-name.

‡ Sur-name.

G 5

A. *Because*

A. *Because I was named C. when I was put into a State of Salvation by Baptism : therefore this being my Spiritual (or Christian) Name, is more to be esteemed than my other Name, which is only a Natural One, derived from my Parents.*

Q. Who gave you this Name ?

A. My God-fathers and God-mothers in my Baptism ; wherein I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

Q. *As, when your God-fathers and God-mothers named you in Baptism, you were made a Member of Christ, &c. What are you to do to continue so ?*

A. *I am to do as they promised for me.*

Q. What did your God-fathers and God mothers then for you ?

A. They did promise and vow three Things in my Name. First, that I should renounce the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh. Secondly, that I should believe all the Articles of the Christian Faith. And Thirdly, that I should keep God's holy Will and Commandments, and walk in the same all the Days of my life.

Q. *By what Power or Means will you renounce the Devil ; believe the Articles of the Christian Faith ; and keep God's Holy Will ?*

A. *First, by loving God ; praying for the Assistance of his Holy Spirit ; and seeking the Grounds of my Faith in his Word ; which Faith is briefly contained in the Apostles-Creed. Secondly, by hating all Sin and the least Appearance of it : Thirdly, by searching the Scriptures for the Knowledge of God's Will, and earnestly endeavouring (through his Grace) to do it.*

Q. *Def.*

Q. Dost thou not think, that thou art bound to believe and do as they have promised for thee ?

A. Yes, verily ; and by God's Help so I will. And I heartily thank our heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his Grace, that I may continue in the same unto my Life's End.

Q. *Why do you think yourself bound to do as they have promised for you, and say you will do it by God's Help ?*

A. *First, because if I do not endeavour to fulfil their Promise, I lose all Hope of the Benefits of a Child of God, both here and hereafter. Secondly, that without the Assistance of God's Grace, I can do no good Thing.*

Q. Rehearse the Articles of thy Belief ?

A. I believe in God the Father Almighty, Maker of Heaven and Earth : And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead, and buried : He descended into Hell : The third Day he rose again from the Dead ; he ascended into Heaven, and sitteth at the right Hand of God the Father Almighty : From thence he shall come to judge the Quick and the Dead. I believe in the Holy-Ghost ; the Holy Catholick Church ; the Communion of Saints ; the Forgiveness of Sin ; the Resurrection of the Body ; and the Life Everlasting. *Amen.*

Q. *What do you understand by Articles of Belief ?*

A. *Such great Points of Doctrine, to be proved by God's holy Word, as to disbelieve would endanger my eternal Happiness.*

Q. What dost thou chiefly learn in these Articles of thy Belief?

A. First, I learn to believe in God the Father who hath made me and all the World. Secondly, in God the Son, who hath redeemed me and all Mankind. Thirdly, in God the Holy Ghost, who sanctifieth me and all the Elect People of God.

Q. You have told me what you learn from your Articles of Belief; pray what is the Consequence, if you do not endeavour to do as you are taught?

A. I must expect to be unhappy Here, and miserable Hereafter, without I repent and amend my Life.

Q. You said that your God-fathers and God-mothers did promise for you, that you should keep God's Commandments: Tell me how many there be?

A. Ten.

Q. You answer Ten; are there no more Commandments to be observed?

A. Yes: in God's Word we find more: But they are the chief, and contain the great Duties of Life.

Q. Which be they?

A. The same which God spake in the xxth Chapter of *Exodus*; saying, I am the Lord thy God, who brought thee out of the Land of *Egypt*, out of the House of Bondage.

Q. What do you here observe?

A. That tho' God gave them to the Jews of old, yet Christ having confirmed them, they are equally binding (if not more so) to us at this present time.

I. Thou shalt have no other God's but me.

Q. What is to be observed on this first Commandment?

A. When this Command was first delivered, the World in general worshipped other God's; therefore,
this

this Commandment directed to pay Homage only to the One true God (as it does us also) : who is a Spirit eternal, and incomprehensible, in whom all Perfections are infinite ; who made me and all Mankind ; the Heavens, the Earth, and all Things that are therein, out of Nothing ; and by whose Almighty Power the Whole is continually supported and preserved, in such wise, that, should he withdraw his merciful Providence, all Nature must perish.

II. Thou shalt not make to thyself any graven Image ; nor the Likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth : Thou shalt not bow down to them, nor worship them : For I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children unto the third and fourth Generation of them that hate me ; and shew Mercy unto Thousands in them that love me, and keep my Commandments.

Q. What may be observed on this second Commandment ?

A. That the Roman Catholics do make graven Images, and worship them too : Which Practice should be abhorred ; being contrary to God's Word and Command.

III. Thou shalt not take the Name of the Lord thy God in vain : For the Lord will not hold him guiltless that taketh his Name in vain.

Q. What do you understand by this third Commandment ?

A. That I must not use God's Name lightly, wantonly, or wickedly : and that those who do, highly offend his Divine Majesty.

IV. Remember that thou keep holy the Sabbath day. Six Days shalt thou labour and do all that

that thou hast to do : But the Seventh Day is the Sabbath of the Lord thy God. In it thou shalt do no Manner of Work, thou and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattle, and the Stranger that is within thy Gates. For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day: Wherefore the Lord blessed the Seventh Day, and hallowed it.

Q. What do you learn from this fourth Commandment ?

A. That, as God hath set apart this Day to be kept holy, I must employ it entirely to his Honour, by attending the Public Service of the Church, or in Works of Charity, or by reading his Word, or some other good Book at Home; and this too, with a willing Mind, or 'tis to little purpose : And I am to do Nothing else, except Necessity urges it.

V. Honour thy Father and thy Mother : that thy Days may be long in the Land which the Lord thy God giveth thee.

Q. What are you obliged to in Consequence of this fifth Commandment ?

A. To Love my Parents, and obey them in all Things which are not contrary to my Duty to God.

VI. Thou shalt do no Murder.

Q. What is your Duty from this sixth Commandment ?

A. Not only to refrain from Murder; but from all Acts of Cruelty, even to the lowest Rank of Beings in God's Creation.

VII. Thou shalt not commit Adultery.

Q. What learn you from this seventh Command ?

A. Not to be guilty of any indecent Thing, either in Thought, Word, or Deed.

VIII. Thou

VIII. Thou shalt not steal.

Q. What do you understand from this eighth Commandment ?

A. That I must not steal from any one, either secretly or openly, not even the most trifling Thing. And when I find any Thing, I must endeavour to get at the Owner, and restore it to him.

IX. Thou shalt not bear false Witness against thy Neighbour.

Q. What do you observe on this ninth Command ?

A. That I must not tell a Falshood, or think any Lye harmless, or speak Evil of any-one ; or endeavour to excuse a Fault, by asserting what is not true.

X. Thou shalt not covet thy Neighbour's House thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any Thing that is his.

Q. What are you bound to from this tenth Commandment ?

A. Not to desire, either in Thought, or Word, that which belongs to another ; but to be contented with such Things as I have : remembering, that all I enjoy is so much more than I deserve, and is the free Gift of God : to whom I am bound to give Thanks and Praise, and to shew my Gratitude for his Mercies, by a sincere Obedience to his Laws.

Q. What dost thou chiefly learn by these Commandments ?

A. I learn two things ; my Duty towards God, and my Duty towards my Neighbour.

Q. Have you any Thing to observe here ?

A. Yes ; that, as these Ten Commandments contain my Duty towards God and my Neighbour, they are said by our Saviour to be but Two, and that on them hang all the Law and the Prophets.

Q. What

Q. What is thy Duty towards God ?

A. My Duty towards God, is to believe in him, to fear him, to love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength : To worship him, to give him Thanks, to put my whole Trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the Days of my Life.

Q. *This being your Duty towards God, I hope you will endeavour to observe it ?*

A. *I will, God helping me.*

Q. What is thy Duty towards thy Neighbour ?

A. My Duty towards my Neighbour is, to love him as myself, and to do unto all Men as I would they should do unto me, to love, honour, and succour, my Father and Mother. To honour and obey the King, and all that are put in Authority under him. To submit myself to all my Governors, Teachers, Spiritual Pastors, and Masters. To order myself lowly and reverently to all my Betters. To hurt no Body by Word or Deed. To be true and just in all my Dealings. To bear no Malice or Hatred in my Heart. To keep my Hands from picking and stealing, and my Tongue from evil speaking, lying, and flandering. To keep my Body in Temperance, Soberness, and Chastity. Not to covet nor desire other Men's Goods ; but to learn and labour truly to get my own Living, and to do my Duty in that State of Life, unto which it shall please God to call me.

Q. *Thus knowing your Duty to your Neighbour, I trust you will endeavour to observe it ?*

A. *I will, by God's Help.*

Q. My good Child, know this, that thou art not able to do these Things of thyself ; nor to
walk

walk in the Commandments of God, and to serve him, without his special Grace, which thou must learn at all Times to call for by diligent Prayer: Let me hear, therefore, if thou canst say the Lord's Prayer?

A. Our Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation; But deliver us from Evil. *Amen.*

Q. What do you observe on this Prayer?

A. That Christ, in Compassion to our Infirmities, taught and commanded us when we pray to use it. And from it I learn, that whenever we pray, we are to pray for all Mankind; being instructed by this Divine Example to say Our Father, and not My Father.

Q. What desirest thou of God in this Prayer?

A. I desire my Lord God our heavenly Father, who is the Giver of all Goodness, to send his Grace unto me, and to all People; that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all Things that be needful, both for our Souls and Bodies: And that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us from all Dangers ghostly and bodily: And that he would keep us from all Sin and Wickedness; and from our ghostly Enemy; and from Everlasting Death. And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ: And therefore I say, *Amen.* So be it.

Q. This

Q. This is certainly the Intention of the Prayer; but do you think, God will answer the Request of all those who use it?

A. No: Those who use it lightly, or out of mere Form, must not expect it; but rather God's anger.

Q. How many Sacraments hath Christ ordained in his Church?

A. Two only as generally necessary to Salvation: That is to say, Baptism, and the Supper of the Lord.

Q. What may we observe here?

A. That all Persons who are not incapable, and have an Opportunity, are to observe them.

Q. What meanest thou by this Word Sacrament?

A. I mean an outward and visible Sign of an inward and spiritual Grace, given unto us, ordained by Christ himself, as a Means whereby we receive the same, and as a Pledge to assure us thereof.

Q. Have you any Thing to observe here?

A. That these five Sacraments of the Church of Rome, viz. Confirmation, Penance, Extreme Unction, Matrimony, and Ordination, are not Sacraments; because neither of them will properly answer this true Definition of a Sacrament.

Q. How many Parts be there in a Sacrament?

A. Two: The outward visible Sign, and the inward Spiritual Grace.

Q. What may be observed here?

A. That in the Sacrament of the Lord's Supper, the Romish Church does not look on the Bread and Wine as mere Signs; but as the actual Body and Blood of Christ: which Thing I should abhor.

Q. What

Q. What is the outward visible Sign, or Form in Baptism?

A. Water : wherein the Person is baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.

Q. *Why is Water the Sign?*

A. *To denote, that, as our Bodies are cleansed by that Element, so are our Souls purified from Sin by the Blood of our Redeemer Jesus Christ.*

Q. What is the inward and spiritual Grace?

A. A Death unto Sin, and a new birth unto Righteousness : For being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

Q. *How are we, by Nature, Children of Wrath; and made, by Baptism, Children of Grace?*

A. *First, being born in Sin, thro' the Transgression of our first Parents, we are consequently Children of Wrath; because all Sin, being hateful to God, is worthy of Punishment. Secondly, by Baptism we are adopted as God's Children, by being taken into Covenant with him, and made pure by the Blood of Christ; † so that we are sure Heirs of Christ's Kingdom, till by actual Sin we have made the Covenant void on our Part; which we can recover only by a sincere Repentance, Amendment of Life, and Faith in the Merits of Christ, the Rock of our Salvation.*

Q. What is required of Persons to be baptized?

A. Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promises of God made to them in that Sacrament.

† If this Answer be thought too long, it may be abbreviated here.

Q. What

Q. What is the Repentance and Faith necessary before Baptism?

A. A hearty Sorrow for Sin, with a sincere Resolution to sin no more; and Faith to believe the Scriptures as the Word of God; but more particularly those Articles contained in the Apostles Creed.

Q. Why then are Infants baptized, when by Reason of their tender Age they cannot perform them?

A. Because they promise them both by their Sureties: Which Promise, when they come to Age, themselves are bound to perform.

Q. What Necessity is there for the Baptism of Children before they are capable of Faith and Repentance?

A. GOD has thus commanded it: For he expressly ordered the Children of the Jews to be admitted into Covenant with him by Circumcision, at Eight Days old; and there is the same Reason for our covenanting as theirs: Christ has also commanded not to keep Children from coming to him.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

Q. What are the Benefits?

A. The Blessings which flow from the infinite Merits of Christ's Death; whereby we are thro' Faith and Repentance, freed from the Guilt and Punishment of Sin: being made pure, reconciled to God, and Heirs of Eternal Life.

Q. What is the outward Part, or Sign of the Lord's Supper?

A. Bread

A. Bread and Wine : which the Lord hath commanded to be received.

Q. *Do all Christians look upon the Bread and Wine only as Signs of Christ's Body and Blood ?*

A. No: *The Roman Catholics vainly believe, that the Bread and Wine is substantially changed into Christ's real Body and Blood : for which they have no Authority in Scripture, or Reason.*

Q. What is the inward Part or Thing signified?

A. The Body and Blood of Christ : which are verily and indeed taken and received by the Faithful in the Lord's Supper.

Q. *What is meant by verily and indeed taken ?*

A. *That the Signs are of as much Efficacy to those who worthily receive them, as if they were the actual Body and Blood of Christ.*

Q. What are the Benefits whereof we are Partakers thereby ?

A. The strengthening and refreshing of our Souls, by the Body and Blood of Christ ; as our Bodies are by the Bread and Wine.

Q. *What are the good Effects which flow from this spiritual Strength and Refreshment ?*

A. *It furnishes us with Power to resist the Temptations of the World, the Flesh, and the Devil ; gives a divine Serenity of Mind ; a charitable Disposition to all Mankind ; and, thro' the Hope of eternal Happiness, fortifies us against the Calamities of Life, and the Fear of Death.*

Q. What is required of them who come to the Lord's Supper ?

A. To examine themselves, whether they repent them truly of their former Sins ; stedfastly purposing to lead a new Life ; have a lively Faith

Faith in God's Mercy through Christ, with a thankful Remembrance of his Death ; and be in Charity with all Men.

G R A C E S.

Grace before Eating.

Blessed God ; so fill our Hearts with Gratitude, that we may be truly thankful for what we are going to receive, thro' Jesus Christ our Lord. *Amen.*

Grace after Eating.

Most gracious God ; we return thee humble and hearty thanks for this Provision, and all other Acts of thy merciful Providence, to us and all Men, thro' Jesus Christ our Lord. *Amen.*

CHURCH PRAYERS.

Before Service.

Let the Words of my Mouth, and the Meditations of my Heart, be now and ever acceptable in thy Sight, O Lord my Strength and my Redeemer. *Amen.*

After Service.

Let the Words I have at this time heard be so engrafted on my Heart, that they may bring forth Fruits meet for thy Approbation, O Lord, my Strength and my Redeemer. *Amen.*

PRAYERS FOR CHILDREN.

Morning Prayer.

O God, the Creator and Preserver of all Mankind, I return thee humble and hearty thanks for thy Care of me the Night past. Pardon all
my

my Faults, and assist me with thy Grace; that I may worship thee, serve thee, and obey thee as I ought, this Day and all the Days of my Life; and this I beg for Jesus Christ's Sake, who has commanded me, when I pray, to say, *Our Father, &c.*

Evening Prayer.

O most merciful God, I humbly beseech thee to forgive what I have done amiss this Day, and to take my Soul and Body under thy Almighty Protection. Lord, bless my Parents, Friends, Relations, and all Mankind; and fill our Hearts with thy Holy Spirit, that we may walk before thee in Holiness and Righteousness, all our Days, thro' Jesus Christ our Saviour, in whose most Holy Words, further pray, saying, *Our Father, &c.*

PRAYERS FOR A FAMILY OR SCHOOL.

Morning Prayer.

Most merciful God, the great Creator of Heaven and Earth, we humbly beseech thee to forgive us our past Sins and Imperfections, and to accept our sincere Intentions to live better for the Future. But as all our Sufficiency to do good is from thee, we pray thee for the Assistance of thy Holy Spirit, to give us power to resist the Temptations of the World, the Flesh, and the Devil, so that we may live more agreeable to thy Will this Day, and all the Days of our Life. We desire to be more and more like Thee, who art righteous in all thy Ways, and holy in all thy Works. We beg a Blessing upon our honest Labours and Undertakings; and desire, that whatever we do, or wherever we are, we may have
a due

a due Sense of thy all-seeing Eye. We praise thee, O Father of Mercies, for all thy manifold Acts of Goodness to us, and all Mankind; particularly for our Creation, Preservation, and thy amazing Love, in the Redemption of the World by our Lord Jesus Christ; in whose most Holy Name and Words, we further pray, saying, *Our Father, &c.*

Evening Prayer.

Blessed and praised be thy Holy Name, O most merciful Father, for all thy Goodness and loving Kindness to us and all Men; particularly for thy providential Care of us the Day past, the promised Assistance of thy Grace, and the inestimable Sacrifice of Christ's Death to secure us a happy Eternity. As we desire to praise thee, not only with our Lips, but in the Goodness of our Lives, grant us such a Measure of thy all-sufficient Grace, as will enable us to persevere in our Intentions to obey thy Will; and, as far as in us lies, to imitate the righteous Life, and live up to the divine Precepts, of thy Son our Saviour Jesus Christ. Bless, we beseech thee, the King, Queen, and all the Royal Family, together with all those in Authority in Church and State; our Friends, Relations, and all mankind. And now, O Lord, we are going to refresh ourselves with Rest, do thou keep us from all Dangers, ghostly and bodily. And if Death should come upon us unawares, we implore thee to accept our Repentance for past Sins, and, for the Sake of thy Son, to receive us into thy glorious Kingdom. *Amen.*
Our Father, &c.



